

IQBAL ON HUMAN PERFECTION

Prof. Muhammad Munawwar

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IQBAL ACADEMY PAKISTAN

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INTRODUCTION

An eminent scholar, educationist and researcher, Professor Muhammad Munawwar has written more than a score of books on such vital subjects as the Pakistan Movement, the achievements of Quaid-e-Azam and the thought and vision of Iqbal. He has won distinction and acclaim as a profound scholar, a spell-binding orator, and a devoted teacher. His writings are characterized by depth of knowledge, breadth of vision, and commitment to the cause of Islam and Pakistan. Being an accomplished poet himself, Prof. Munawwar knows well the intricacies of the poetic craft, particularly when such poetry, as is the case with Iqbal, is replete with profound ideas, and matchless flashes of imagination.

The present collection of ten articles, written during the last ten years, refelcts the erudition of Prof. Munawwar in a charming fashion. Though written on diverse occasions, these articles discuss the dominant theme: how Iqbal, guided by Quran, understood the nature of Man, the place of man in the Universal Order, and the future of Muslim Ummah. Spiritual evolution of man is the thought-current that tuns through these articles. The style is lucid throughout, and occasionally rhetorical. The philosophical argument is illustrated by relevant quotations from the verses of Iqbal as well as his critical writings.

That Iqbal based his thought on Quran is obvious even on a cursory reading of his verse and prose alike. Having absorbed the best of the philosophical writings of both the East and the West, he decided to communicate the essence of his intellectual endeavour in poetical idiom, using persian and urdu as the two

media of expression, in order to reach out to his contemporaries and convey what he understood about life and its purpose, about man and his place in the universe in ringing tones, in perfect rhythm.

The instant popularity and sustained admiration that Iqbal enjoyed among their intellectuals as well as the common man, showed that his message appealed to the imagination of his listeners and readers as an echo from the depth of their souls. Humanity, justice, struggle against evil, assertion of moral values, are themes of universal significance; while the call for Muslim Ummah to unite, to rise against colonialism and exploitation, is a continuation of the same humanist approach. Iqbal as a thinker was well in advance of his age. Very early in twentieth century he foresaw the clash of European nationalist states, and the end of the colonial era. His vision of Muslim Ummah rising to new heights has partially been fulfilled in that forty Muslim independent states have joined the organization of Islamic Countries (OIC) which deliberates upon common problems and challenges that the Ummah faces. The progress towards unity, solidarity and strength is no doubt slow, the reason for which were also indicated in the poetic vision.

Iqbal was so deeply conscious of his responsibilities that he was reluctant to introduce himself as poet. The provocative title of the last article in this collection discusses this subject in detail. He wanted to revolutionise the thinking of Muslims by reviving in them the appreciation of the true spirit of the message of Islam. He was a poet with a message. He was a man of faith and vision who wished to awake his contemporary Muslims from deep slumber. The value of poetic art, to him, was in direct proportion to its invigorating influence on human society. Art for art sake was not his way. He forcefully denounced purposeless versification. He was indeed a motivator of purposeful life, as the author discusses in the eighth article of this collection.

The other articles discuss in detail Iqbal's ideas about the spiritual evolution of man, in the light of the Quranic thought. Quran calls upon Man to know himself first and then to conquer the world. A deeply felt belief in oneness of God is a pre-requisite for understanding man's nature as well as his purpose in life. 'Tauheed' the unity of God, is the achor of Iqbal's ideas. The growth of human personality is directly related to the growth of his God's consiousness, appreciation of moral values and a sense of justice and fair play. Muslims in their respective societies throughout the world can begin to re-emerge as a potent moral and social force only if they begin to realise their potential. Islamic resurgence is possible through Quran, and by following the teachings of the Holy Prophet. In their individual lives as well as in their collective endeavours, Muslims must work for the realisation of a true spiritual democracy advocated by Iqbal. Prof. Munawwar's article explaining this paradigm is very important and presents the essence of Iqbal's socio-moral ideas.

Any attempt to summarise the contents of this book or to attempt a critical analysis would deprive the readers of the essential enjoyment which they would get by studying these pages with an open mind. It is indeed a fresh and stimulating collection of articles throwing light on the essential ideas propounded by Iqbal.

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THE QURAN
AND MAN'S SPIRITUAL EVOLUTION

The Quran informs the humans that in respect of creation they are not different from other animals:

وَاللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّآءٍ ۚ فَمِنْهُمْ مَّنْ يَّمْشِىْ عَلٰى بَطْنِهٖ ۚ وَمِنْهُمْ مَّنْ
يَّمْشِىْ عَلٰى رِجْلَيْنِ ۚ وَمِنْهُمْ مَّنْ يَّمْشِىْ عَلٰٓى اَرْبَعٍ ۗ يَخْلُقُ اللّٰهُ مَا يَشَآءُ ۗ
اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○ (النّور 45)

"And God has created every animal from water. Of the there are some that creep on their bellies, some that walk on two legs and some that walk on four. God creates what he wills. For verily God has power over all things" *(Sura 24 Verse 45)*

This verse shakes the humans and wakes them up from their slumberous complaisance. It tells human that as a bi-ped he has nothing to boast of. His is a lowly beginning. He has to rise to manhood. He has to grow up physically as well as mentally. His growth is slow in both respects,spiritual growth is slower still. In the words of Iqbal:

"Indeed the evolution of life shows that though in the beginning, the mental is dominated by the physical, but the mental as it grows in power, tends to dominate the physical and may eventually rise to a position of complete independence". *(The Reconstruction of Religious Thought in Islam.* Publisher Sh. M. Ashraf Lahore, 1944: P.106)

Man's potentialities are boundless. Man can learn and achieve what no animal can. To begin with, man is a spatial aspect, and thus bound to be governed by material pulls only. This state manifests the domination of instincts. There is nothing wrong with instincts. Their running riot is wrong. All forces need control, but control does not mean elimination. Controlled instincts are like tamed horses, which are much more useful than the untamed. And it takes long to reach the stage where instincts bow before the commanding rational self, which means the dominance of spirit over matter. The impulse of change is an ingrained quality of man. Factors from outside, act on the human psyche and activate the slumbering inner possibilities. Without inner capacity no "external aid" can be of any use.

Man must achieve his destiny. Religion should mould man's attitude into fighting his way out of all sorts of apparent chaos. Julian Huxley observes:

> "Hard fact and transforming value together build future reality - I believe that the whole duty of man can be summed up in the words; 'More Life', for your neighbour any yourself. And I believe that man, though not without perplexity, effort and pain, can fulfil this duty and gradually achieve his destiny. A religion which takes this as its central care and interprets it with wide vision both of the possibilities open to man and of the limitations in which he is confined, will be true religion, it is coterminous with life, it will encourage the growth of life, it will itself grow with that growth.I believe in the religion of life". *(Religion without Revelation,* Watts & Co: London, 1940 P-113).

But life means life of a human being. This means a bi-ped has to outgrow his material self. By conquering the material self a person can become capable of progressing towards a stage where conquest of the universe may look possible. Man in his own self is a microcosm. And he who can rule the microcosm should be potentially capable of ruling the macrocosm. But it is a journey towards God which frees him, by degrees, from earthly bondages. By living according to God's commands, man rises above the flesh. Then he fears God only. Fear of material loss or hope of material gain, by and by, lose their grip and significance. That is the stage where man feels he is his own master. His intellect, moral sense and determination begin to build his personality.

Man's God-ward journey is a unifying experience. His unity within grows in proportion to his freedom from the dominance of matter. He should become one, provided he imbibes the attributes of the One, a state attainable only through abiding by God's law and thus becoming God-centred. A man who does not believe in God remains not only at the animal level, rather according to the Quran, can be characterised as the worst of animals.

إِنَّ شَرَّ الدَّوَآبِّ عِندَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ۝
(الانفال - 55)

The worst of all animals in God's sight are the human beings who deny him. They will not believe in Him. *(Sura 8 verse 55)*

It is then clear that every animal has its limits commensurate with the species it belongs to. All the potentialities of an animal can be defined. The extent of an animal's intelligence according to its species, is obvious. Hence, the utmost that can

be done by a certain animal is always clearly understandable. On the contrary, man has such categorical or "Spatial" limits. He can be good. He can be evil. And in that respect there are no upper or lower levels specified. He can soar and touch the upper most heights. He can fall and touch the lower-most depths. And a man who does not believe in God sincerely and hence fails to realize "manhood" can do more harm to human individuals and societies than any of the animals. The reason is evident. A person who is not brought up according to the laws of God is internally an animal. Now we can very well visualize an animal with the intelligence and cunning of a man. The cruellest of ferocious animals cannot use weapons other than their paws, claws, horns, legs, tails, fangs and breath etc. Hence the scope of their doing harm is always limited. But man, if bent upon doing mischief can tell a lot of lies. He can conspire. He can originate intrigues. And above all, he can invent destructive weapons. His angry fist and kick are not the only expressions of his wrath. He enlongated his hand and legs by using clubs. From clubs he came to swords and spears. Then he invented arrows. After arrows he used bullets. Now the bullets have augmented into tanks, bomber-planes and bombs - atomic as well as hydrogenic. From a club to a hydrogen bomb, it is all the extension of man's angry arms and legs. Animals are incapable of inventing anything. Man can invent elixirs of many kinds. He can make panaceas for all sorts of diseases. But alongwith it he can make the whole air poisonous and kill the human race. Therefore, man should always be capable of taking care of himself. He should know, that he is accountable to God for what he does. The Quran Warns:

وَكُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ○ (مريم-95)

and every one of them will come to him singly on the day of judgement. (19:95)

Nobody can throw the burden of his misdeeds on others. Islam does not entertain the idea of 'Original Sin'. Man has to be taught where to use his fist. Similarly he is to be taught where not to use it. In it lies his own good as well as the good of others.

We place things where they are safe. We touch fragile things with care. We take care of infants. We do not allow children to do what they please, lest they should get injured or do some harm to themselves as well as to others. At times children insist on doing things that can cause harm to others. Their elders forcibly prevent them from doing so. The children call names, cry and kick but to no avail. They have to be saved from themselves. And then there are individuals and groups who come of age, even grow old, without maturing. And yet there is another kind of people who learn and rise to higher stages of knowledge. They receive Degrees in different scientific fields. They progress to the highest academic ladders. But inspite of it, mentally they remain infants. They have not matured as true human beings. They may, therefore, act irresponsibly at any time and cause danger to themselves as well as to others. They also are to be taken care of. Like infants they are haughty. They want to do what they like.

Man is not his own creator. Man, therefore, can never really know himself nor can he know others. He can know himself only through his creator, Almighty Allah. Then and only then can he understand what is the worth of the lives of other human beings. Only the creator knew in what order and gradation, guidance is to be provided to humanity. We Muslims believe that man did not bring about rules of ethics nor did he propound theories regarding mans respect for man. Man's respect

for man in actual fact is the emblem of man's maturity. But it is a long way from bi-ped to man. George D.Kelsay observes:

> Man is truely man and truly person only if he responds in obedient love to the Divine call. He is so created that he has no true life except in God. He is an independent being who can only be himself in free response to the call of God in every detail of his life.
> *(Racism and the Christian Understanding of Man, P-76).*

The best concrete example of good persons whose lives were bodily presentations of God's guidance in all aspects of their lives, were prophets of God. All prophets had superior selves, compared with the people of the societies they were enjoined to live with and preach to. The basic teachings of all of them were essentially the same. The prophets of God epitomised God's mercy on human beings, because, left to themselves, human beings could have no clear idea of truth and falsehood, justice and transgression, pride and humility, selfishness and sacrifice and so on. Prophets of God were in fact the revelations of God turned flesh. According to the Quran it was God's favour conferred on human beings. This is why the Quran made it manifest several times that those who accepted Islam should not behave as if they had done some favour to the Prophet.

يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ط قُلْ لاَّ تَمُنُّوْا عَلَيَّ اِسْلاَمَكُمْ ج
بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰكُمْ لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ O
(الحجرات-17)

"They impress upon you as a favour that they have embraced. Islam. Say; count not your Islam as a

favour upon me. It is on the contrary God who has conferred a favour upon you that he has guided you to the faith, if you be true and sincere" *(49:17)*

Without the examples of the prophets of God, human beings could form no idea of an integrated personality and character, which means they could not have achieved manhood. In Hamid-ud-Din Khan's opinion,

> The ideology of Islam is based upon the teachings of the Quran which prescribe a definite set of principles and regulations governing every aspect of human life both individual and collective. *(History of Muslim Education,* Academy of Educational Research, Karachi. P. 132).

Human beings are potentially different from all other living beings. They, therefore, had to be brought up differently. All animals, were given instincts to motivate, to warn them, to pull them, to deter them. In short in instincts lies the guidance of almost all kinds of animality. But man is superior to all other beings in respect of spiritual potentialities. His life according to revealed books is a particle of Divine breath. This explains why for man the possibilities of progress are unlimited. He according to the Quran is called upon to assume the colour of God.

> صِبْغَةَ اللّٰهِ ج وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ز وَّ نَحْنُ لَه' عٰبِدُوْنَ○
> (البقرة-138)
>
> Ours is the dye of Allah. And who is better at dyeing than Allah. And we are his worshippers. *(2:138)*

"In other words the Quran prepares its votaries to develop their intellect, understanding the physique in such a harmonious way that they become perfect model of Islam." *(Ibid. P. 133)*

Similarly, the Holy Prophet (S.A.S) urged human being to inculcate in them the Godly attributes:

تَخَلَّقُوا بِاَخْلَاقِ اللّٰهِ

"Inculcate in you the habits of God"

How could they be asked to do this if they were not capable of doing it? They can, therefore they should. Such men i.e. genuine men, deserve to be called God's viceregents on earth. They have to act as the guardians of mankind.

All prophets of God were the trustees of God. No prophet could play false with God's trust. The followers of prophets should, therefore, be capable of being trustworthy. They have to account for all sorts of trusts at their disposal. Says the Holy Quran.

وَمَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّ ط وَمَنْ يَّغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ
الْقِيٰمَةِ ج ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ O
(آل عمران -161)

No prophet could ever be false to his trust. Then if any person plays false with his trust he shall on the Day of Judgement, have to restore what he misappropriated. Every soul shall receive its due, and none shall be dealt with unjustly.

Men of God overwhelm others because of their better initiative and watchfulness. This state can be achieved by following the guidelines expressly given by the prophets of God who are nearest to him on account of their God-centredness. C.A. Richardson characterised such superior human beings as sons of God.

> "Moreover as God is imminent in Monads the metaphor of sons of God may be applied to all as Christ himself pointed out, otherwise as transcendant, God is distinct from Christ as from all monads. The imminence of God in a very highly developed personality would result in an exceptional manifestation of His nature through that personality and this is in accordance with Christian belief. *(Happiness Freedom & God,* George & Harrap & Co.London, 1944 P. 202)

E. Clinton Gardners' statement in this respect is also very encouraging,

> "God's kingship is present in a special way in the lives of those who do His will. His rule is even now more fully manifest by the righteous man who obeys the law of God and thereby takes upon himself the yoke of the kingdom. *(Biblical Faith and Social Ethics,* Harper and Row. New York,1960 P.48)

All wisdom and guidance revealed to the prophets was passed on to respective societies to which the prophets belonged. The prophets of God were the embodiments of truth and trust. And in the form of Muhammads' personality, prophecy attained perfection. The trust became complete in all respects. This is why the Holy Prophet is entitled Al-Amin - "The most trustworthy."

The revealed wisdom and guidance aimed at enabling human beings to become human beings in the real sense of the word. It was God's mercy on man. The Divine wisdom, perfected and contained in the Quran is surely the greatest of God's blessings bestowed on man. Through the Quran man can attain his ultimate destiny and can really become a man.

Given the perfect code of life to follow, man could be left free to make his own choice. In this regard E.Clinton Says:

> "Moral freedom means the capacity for self-determination in the sense that man is free to choose the ends, the goals and values which he will seek, and free to accept or to reject the demands of duty.
> *(Biblical Faith and Social Ethics - P.4)*

In the words of Holy Quran, revealed fourteen hundred ago:

لَآ اِكْرَاهَ فِى الدِّيْنِ قف قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ج فَمَنْ يَّكْفُرْ
بِالطَّاغُوْتِ وَ يُؤْمِنْ بِاللّٰهِ فَقَدِاسْتَمْسَكَ بِالْعُرْوَةِ انْفِصَامَ لَهَا ط
الْوُثْقٰى ق لَاَ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ○ (البقره - 256)

> "Let there be no compulsion in religion. Truth stands out clear from error - whosoever rejects evil and believes in God hath grasped the most trustworthy hand-hold that never breaks. And God hears and knows all things."

Abdullah Yusuf Ali explains the above verse in the following words:

> "Compulsion is incompatible with religion because

religion depends on faith and will, and these would be meaningless if induced by force.

Truth and Error have been so clearly shown up by the mercy of God that there should be no doubt in the minds of any person of good will as to the fundamentals of faith.

God's protection is continuous, and His plan is always to lead us from the depths of darkness into the clearest light.

Man is free to accept or reject what the Quran offered and what the Holy Prophet preached and practiced. Moreover, it is clear in the minds of Muslims that the universe with all its expansion is to be taken as a circle within which there are billions of small circles. But they are all concentric. The centre of all is Almighty Allah. Then the world of man, if it be taken as a circle, also cannot have more than one centre. And that centre of the world of man is the Holy Prophet. Mankind must unite around him. Iqbal says:

> "In Islam prophecy reached its perfection in discovering the need for its abolition".
>
> *(The Reconstruction, P.*127)

We, Muslims believe that God's revealed teaching and guidance became perfect in the form of Holy Quran which bears testimony to the truth of all previously revealed books and represents them all with much more to add. Similarly the Holy Prophet represents all prophets and is the embodiment of the perfection of prophecy.

Finality of prophethood is one of the greatest favours of God conferred on mankind because this gives one and only one

source of perfect and standard morality to be imbibed by humanity so that they become one vast brotherhood with common behaviour and similar outlook on life and, necessarily, with common rights and duties. Islam being the last revealed religion has to serve as the *spiritual rallying point for humanity* Islam as such has the capacity to stand for a fatherland as well as a family in the eyes of a Muslim. Thus humanity may get rid of racial, territorial and colour prejudices which serve as perpetual promptors towards man-slaughter and other manifold collective outrages perpetrated by man against man.

Man should know himself so that he is able to know others. He should learn to respect himself so that he is able to respect others. That has been the vocation of all prophets of God. And till the Day of Judgement, this same duty is to be performed by those who believe in the prophethood of Muhammad (S.A.S), the last messenger of Allah.

Man is not mere body nor sheer soul. He is both body, soul and much more. Both body and soul need suitable nourishment. Apart from environmental and social factors, body hungers for material food. Soul hungers for non-material categories for its nutrition. Among these are love, belief, worship. Material bodies make man grow like all other breathing existences. Love, belief and worship make man develop and progress as a human being. It is evident that physical growth, as the growth of all living bodies, has categorical limits. But mental, intellectual and spiritual progress has no limits. Man can rise to any spiritual heights. Man can become boundless. He possesses an atom of Divine Light as his soul. It is God's breath - Says the Quran.

وَنَفَخْتُ فِيْهِ مِنْ رُّوحِى فَقَعُوْا لَهُ سٰجِدِيْنَ○ (الحجر. 29)

"I breathed into him My Spirit."

The gist of all moral teachng - oral, written and practical - is the respect of man for man. But man cannot do so unless he knows his own self first. Through the knowledge of his own self and the consciousness of his own significance can he have respect for other selves. Yet to be fully conscious of his own self means the attainment of one's self which shows that the self became one - an integrated whole. Unless it is so, it is no self and hence not fully conscious and realized. One integrated self is self-conscious as well as conscious of other selves. Only in that way all humanity can become one large brotherhood and in the words of Iqbal that would be the spiritual democracy which is the ultimate aim of Islam. *(TheReconstruction,* P. 179).

In the spiritual democracy envisaged by Iqbal there would be no high-handed racial groups of ruling masters and miserable servants, no colour bar, no class hatred. Man has been created through one breath of life — Hence they should all turn to the One. It is their own basic spiritual need. They are created like that.

Man's conscious effort to realize himself is a perpetual effort. Man cannot afford to be negligent. He is supposed to be always on the alert, always on the right path and progressing. This is what a saying of the Holy Prophet demands.

مَنْ اِسْتَوٰى يَوْمَاهُ فَهُوَ مَغْبُوْنٌ ؕ وَمَنْ كَانَ اَمْسُهٗ خَيْرًا مِّنْ يَوْمِه
فَهُوَ مَحْرُوْمٌ —

"He whose two days are equal has been cheated and he whose yesterday was better than his today his lot is deprivation." *(Al-Fath-ur-Rabbani* - Maktaba Mustafa al-Bạbi Qairo, 1968 P.80).

If today and yesterday are equal it means something has been lost. Today should have been better than yesterday. But if on the contrary, today be worse than yesterday the loss would really be deplorable. Man has always to be conscious that he is on the right path. He has always to be cautious lest he should go astray. Only by dint of perpetual onward march - can a man attain the ability to reach his own self. According to Iqbal,

"The main purpose of the Quran is to awake in man the higher consciousness of his manifold relations with God and the universe." *(The Reconstruction P.8)*

Man cannot know himself but through God. He cannot make himself the master of universe, as the Vicegerant of God, unless he knows the mysteries of creation

قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيفَ بَدَاَ الْخَلْقَ
(العنكبوت ـ 20)

"Travel through the earth and see how God did originate creation." *(29:20)*

The study of God's innumerable wonders in the world widens man's vision. And in proportion to what he knows he aspires to judge of what is un-known.

God has made man potentially capable of attaining the knowledge of His secrets. In Sura *al-Baqarah* it is stated that God demonstrated to angels that man knew the names of all things which angels did not know. What the relevant verses of the Quran convey is that man is vested with capabilities elementally different from those angels. Human beings by and by understand the world they live in. They had been armed with a vision categorically different from that of angels. Human beings,

moreover, had been equipped with determination and forbearance which was beyond the capacity of angels. The Quran declares that the universe created by God had been made subservient to man.

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

(لقمٰن۔20)

"Do you not find that God has made everything in the heavens and earth subservient unto you?" *(31:20)*

It was an announcement to establish the superiority of man over all other creatures in the universe. But the potential superiority of man could translate itself into actuality only after the attainment of knowledge and understanding. Man's physical strength was no guarantee of his vicegerancy over forces much stronger than him. Man's real strength is his superior intellectual and spiritual power. Man could in the long run penetrate the essence of things and could define them. Surely it is man who has been able to define things. Angels could not do that. This ability of man lay in the fact that he essentially did not belong to matter. Here is a statement about T.H.Green's opinion in this regard,

> Green begins his reconsideration by raising the question, whether a being that was merely the result of natural forces could form a theory of those forces explaining himself. If not, if science pre-supposes a principle which is not one of the facts which explains, then we shall have learned that at least in respect of knowing, man is not merely a child of

nature, but is higher than nature. Green argues that because the data of the natural sciences are all given within consciousness, the latter is the pre-requisite for our knowledge of nature and cannot conceivably be the by-product of natural forces as Huxley was maintaining." *(Masterpieces of World Philosophy,* Harper and Brothers New York: 1961,PP.682-83).

To know is man's vocation. He begins to fulfil himself through knowledge and progresses through belief in God and His Grace. The Holy Prophet is supposed to have invoked Allah:

اَللّٰھُمَّ اَرِنِی حَقِیْقَۃَ الْاَشْیَاءِ کَمَا ھِیَ

"May Allah show me the reality of things as they actually are"

This prayer is a desire to see the realities unveiled. The first verse of the Quran revealed to the Holy Prophet was:

اِقْرَاْ بِاسْمِ رَبِّکَ الَّذِیْ خَلَقَ ○ (العلق -1)

"Read (O Prophet) in the name of your cherisher who created". *(96:1)*

This verse lays down that a believer must, study, observe, and learns with reference to God, who creates and brings to being whatever. He likes. He creates out of nothing. Creation necessarily implies this. The direction has thus been indicated. No knowledge is in the right direction if not God oriented, whatever the department and the level of knowledge. Only the creator knows the significance of things created. Only through His Grace can man know things in their true perspective. Without a sense of comprehensiveness and a notion of mutual relations of

things, nothing can be really known. All things in the universe from an atom to the biggest planet are bound to each other with a magnetic universal soul. Nothing can lead off. This is what man is made aware of, again and again, by the Holy Quran. There is no cleavage, no disproportion, and no flaw in the universe, otherwise it could not be a "universe".

الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ط مَاتَرٰے فِیْ خَلْقِ الرَّحْمٰنِ ثُمَّ ارْجِعِ O
مِنْ تَفٰوُتٍ ط فَارْجِعِ الْبَصَرَ هَلْ تَرٰی مِنْ فُطُوْرٍ الْبَصَرَ هَلْ تَرٰی مِنْ
فُطُوْرِ الْبَصَرَ كَرَّتَیْنِ یَنْقَلِبْ اِلَیْكَ الْبَصَرُ خَاسِئًا وَّ هُوَ حَسِیْرٌ O

(الملك -4-3)

> "He who created the seven heavens one above another. No want of proportion will you see in the creation of (God) Most Gracious, so turn your vision again. Do you see any flaw? Again turn your vision, a second time; Your vision will come back to you dull and discomfited, in a worn out state." *(67 : 3,4)*

We are asked to observe and study the universe again and again. The tone bears a strain of challenge to man who is blinded either by his pride or his ignorance. His creator jolts him to be aware of his real position and capacity. He is, time and again asked to know that the scope of his sense perception is limited. He canot visualise the vastness of the universe, nor can he penetrate beyond the material sphere of senses, except; through spiritual and intuitive means.

Man who has been given the faculty of choice and discrimination is persuaded to make his life balanced because the world he lives in, is well designed; and orderly. It is perfectly harmonious. Disharmony in a harmonious world is bound to cause

collisions and thus finish up. The age of the universe since its creation cannot with certainty be estimated even in terms of light years. The Quran cautions thus:

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَان ○ اَلاَّ تَطْغَوا فِي الْمِيزَانِ ○

(الرحمٰن 7-8)

And the firmanent has he raised high, and he has set up the Balance in order that you may not transgress due balance. *(55: 7-8)*

The heavens stand on account of balance. Imbalance of the minutest degree can result in their destruction. Similarly individuals and societies who transgress the limits, lose balance and meet their doom. Harmony is strength, disharmony is ailment and death. And man can have a harmonious life only if he lives according to the commandments and injunctions of God, the Creator. Man has powers that need to be kept bridled so that they do not run riot and he does not go astray.

Worship of God means total submission to the bidding and mandate of God. Without it man fails to attain real manhood. Man is moulded according to the manner of life suitable for him. And he is guided by the Grace of God for this very purpose. He who does not obey God loses sight of the real meanings of his life.

وَمَاخَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلاَّ لِيَعْبُدُوْنِ ○ (الذّٰريٰت ـ56)

"I created ginns and men for nothing but to serve me". *(51:56)*

Sheikh Abdul Qadir al-Jilani interpreting the above verse remarked that one who did not serve God belonged to those who

did not know why at all had they been created. *(Al-Fath ur Rabbani, P - 215).*

To disobey God is to become redundant and absurd, because to disobey God is to disallow one's potentialities to be actualised. To disobey God is to reconcile to exist at sub-human or rather animal level. Man is essentially in need of God. Man cannot do without religion. Then why not follow the religion ordained by God? And it has always been Islam, renewed from time to time, and with the advent of the Holy Prophet, the revelation was completed in the form of the Holy Quran. Now, since the prophecy attained perfection in Muhammad (S.A.S) and the Quran, Islam has been decreed by God as the religion for all mankind. Sayyad Suleman Nadvi, discussing Islam as the universal religion states:

> "Let us see if any message other than that of Muhammad (S.A.S) is a universal one. The world of Israelites was a narrow one; it meant their tribe only. Their God was the God of Israelites only. It is the Israilities only who subscribe to the Jewish faith. It is they alone who are addressed in their gospels. Christ too was searching for the benighted flocks of Israel and did not elect to throw crumbs before pariah dogs. The Vedas were a sealed book to the non-Aryans. The principle of this monoply in religion was carried so far that if any Shudra (the untouchable) happened to hear a word from the Veda, molten zinc was poured down his ears. The Message of Muhammad (pbuh) the last Prophet, is the first and the last universal message. Islam established a League of Nations in which the Arab and the Persian, the Turk and the Tartar, the Indian and the Chinese, the Negro and the European has each a place of equality. As God in Islam is *Rabbul Alameen* (Sustainer of Worlds), so the

Prophet of Islam is *Rahmat-ul-lil-Alameen* (Mercy of the Worlds) and his message a universal one.

(Islam - The First and Final Religion,. Begum Aisha Bawani Waqf, Karachi, P.113).

How could Islam afford to be otherwise. The Allah of Islam who created universe shows no limits, is surely beyond all bounds of comprehension.

The Holy Quran says:

إِنَّ إِلٰهَكُمْ لَوَاحِدٌ O رَبُّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَرَبُّ الْمَشَارِقِ O (الصّفٰت.5-4)

"Verily, verily your God is 'one, sustainer of heavens and of earth and all between them, and sustainer of the every rising of the sun." *(37:4,5)*

Therefore, the final code of life and the instructions pertaining to enhancement of knowledge contained in the Quran cannot be appreciated by the adherants of such narrow Jewish and Vedic codes. The true followers of Islam simply cannot but be God-like and hence in their overall behaviour they have to be as universal as the kingdom of God. Muslims are enjoined by their creator to imbibe the Habits of God. Without that they could not be true Viceregents of God on earth. But this cannot come about except through strictly following the Shariah.

Apparently it looks as if the freedom of man had been restricted by "clamping" Shariah on him. In fact it is the only device which rids him of extremely narrow personal, carnal, material and bestial confines. In this regard the following lines by Dr. Hossein Nasr are illuminating:

In the traditional Islamic view, absolute freedom belongs to God alone and man can gain freedom only to the extent that he becomes God-like. All the restrictions imposed upon his life by the Shariah or upon his art by the traditional canons are seen not as restrictions upon his freedom, but as the indispensible aids which alone make the attainment of real freedom possible. The concept of *hurriah* (the word into which freedom is usually translated today in modern Arabic) is taken from the post-Renaissance idea of individual freedom, which means ultimately imprisonment within the narrow confines of ones' individual nature. This totally Western idea is alien to traditional Islam that this word cannot be found in any traditional text with the same meaning it has nowgained in modern Arabic."
(*Islam and the Plight of Modern Man.* Longman London and New York, 1975, P -21)

The Quran revealed to Muhammad (S.A.S) being the last revealed book of God has to provide guidance to all mankind till the last Day. This guidance deals in large measure with the problems of human life i.e. what is good and what is evil, for man. Accordingly, man is bidden and forbidden to do this and that. Man is asked to obey God. He is directed to study nature so as to be able to understand the principles of nature and the essence of things. And then he is ordained to look at the past of man to learn from man's good and evil deeds and be able to understand the forces which build and destroy, inherent within his nature. Thus man is exhorted to know his station in the universe and his relation with universe and God.

In telling about the universe and especially the factors affecting the life of man, God the Creator, the Cherisher has told innumerable things about his creation. Those who read the Quran

and ponder over its meanings are wonder struck. Man, for reading and knowing the qualities of things is in need of inventing devices. These devices add to his knowledge and knowledge in turn enables man more and more to improve his devices and invest more according to his needs in different fields of enquiry and research. To enquire is his nature. To invent is his capacity. He has to strive on. He has to progress till he is face to face with Reality. Quran says:

يٰٓاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِ ۝
(الانشقاق.6)

"O you man; verily you are ever toiling on towards your Lord, painfully toiling - but you shall meet Him" *(84:67)*

فَلَآ اُقْسِمُ بِالشَّفَقِ ۝ وَالَّيْلِ وَمَا وَسَقَ ۝ وَالْقَمَرِ اِذَا اتَّسَقَ ۝

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ۝ (الانشقاق.16-19)

"So I do call to witness the ruddy glow of sunset, the night and its homing and the moon in her fulness, you shall surely travel from stage to stage".

Man's travel from stage to stage might have been interpreted in the past as his gradual ascent spiritually only. But now his ascent has assumed the meanings of travelling onward from planet to planet as well.

The Holy Quran contains verses, so many, which are quite clear. They convey established meanings. They mostly deal with Man's life, individual as well as collective. All commandments and injunctions are expressed in categorical terms. Similarly verses dealing with man's rights and duties are unambiguous.

The stories of the past throwing light on various societies which had, had their day and then vanished, are quite manifest. But there are many verses the meanings of which have to be explored. What they convey is allegorically expressed. In this respect the Holy Quran lays down:

هُوَ الَّذِیٓ اَنۡزَلَ عَلَيۡكَ الۡكِتٰبَ مِنۡهُ اٰيٰتٌ مُّحۡكَمٰتٌ هُنَّ اُمُّ
الۡكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ؕ (آل عمران-7)

> "He, it is who has sent down to you the Book. In it are verses basic or fundamental (of established meaning). They are the foundation of the Book, others are allegorical."

The remaining portion of this verse conveys that those who have some perversity in their hearts are always after the verses with unestablished meanings. Those meanings are known to God only. And those who are firmly grounded in knowledge declare that they believe in whatever God revealed to the Prophet. They entertain no doubt about anything in their hearts. They act upon what they understand. They try to know what they do not know. They feel that whatever they do not know is beyond their comprehension. Reality is unlimited while their understanding is limited. They believe that the Quran contains Truth and nothing but Truth, be it obvious or allegorical. The height of knowledge is to know one's limitations.

Today many of the allegorical verses have become categorical. Man has continuously been advancing along the path of knowledge. Maurice Bucaille states that if he had written his book thirty years before instead of writing it in 1977, he would have to look at the verses of the Quran pertaining to man's

conquest of the universe through some other angle. He would have taken these verses as containing prophecies. *(The Bible, the Quran and Science* P.122 Indiana, Trust Publications)

There are numerous statements in the Quran which scientific discoveries are verifying today. According to the Quran all living bodies, right from plants upto human beings were created in pairs. Science proved it after twelve centuries. The Quran maintained that all stars and planets revolve on their respective orbits. No planet can go out of its orbit. Even the sun is advancing to a particular goal. Pertaining to the sun, the classical scientists remained adamant. They insisted that the sun was stationery. But in 1917 Shapley established the fact of the rotation of sun. He asserted that the galaxy as well as the sun takes two hundred and fifty million years to complete their journey on their orbit. The sun moves at the rate of 150 miles per second. (*Ibid* - P -161). The Quran declares there are other worlds in the universe like that of ours'. Science has not been able to establish this fact yet. Bucaille states that he thought it necessary to pen down this Quranic truth which is to be borne out by science in the coming ages or perhaps decades.

The same author mentions another truth told by the Quran. That pertains to the Bible. The Quran has maintained that the current Bible read by the Christians, is not the one revealed to Jesus. The current Bible is a book largely tampered with. His argument in this regard is as follows:

> What initially strikes the reader confronted for the first time with a text of this kind is the sheer abundance of subjects: the creation, the explanation of certain matters concerning the earth and the animal and vegetable kingdoms, human production. Where monumental errors are to be found in the Bible, I

could not find a single error in the Quran., I had to stop and ask myself if a man was the author of the Quran how could he have written facts in the seventh century A.D. that today are shown to be in keeping with the modern scientific knowledge.

The author has proved scientifically that the Bible had been tampered with otherwise it too would have stood the test of scientific research in matters concerning which the Quran has been found faultless. The truth put forward by the Quran demands from us to wait for the new discoveries in coming eras in respect of facts disclosed by the Quran but not yet substantiated by science. Science has yet to evolve to a level of understanding the truth revealed to Holy Prophet. Up to date knowledge of all departments of science, alongwith mastery over classical Arabic language is required in order to unravel the mystery contained in the allegorical verses of the Holy Quran. This is a challenge to all scientists. Muslim scholars and scientists are the more direct addressees of this challenge. In this respect too, I would like to quote Bucaille again;

> "It is easy therefore to see how for centuries commentators on the Quran (including those writing at the height of Islamic culture) have inevitably made errors of interpretation in the case of certain verses whose exact meaning could not possibly have been grasped. It was not until much later, at a period not far from theirs, that it was possible to translate and interpret them correctly. This implies that thorough linguistic knowledge is not in itself sufficient to understand these verses from the Quran. What is needed alongwith it is the highly diversified knowledge of science." (*Ibid* P-12)

This shows that Islam and scientific research go together. Science in all its ramifications is needed for the promotion of Quranic teachings, to unveil the secrets of the universe and to make man wiser, commensurate with the unfolding of the Last Revelation, which is grace, light, guidance and wisdom.

One very important problem for example is the evolution of man. Has he evolved from a certain species of monkeys or from a separate, unique cell. The Quran does not show or indicate the genuineness of Darwinian theory. There are Muslims who try to interpret the creation of Adam on the lines suggested by Darwin. But there are others who are of the belief that man came of a separate cell as seems implied by the Quran. Let scientists exert more. Perhaps they will reach the level of knowledge where they find it easy to substantiate Quranic statements. This question is still not settled by the scientists amongst themselves. Here is a quotation from William Jenning Bryan, a renowned scientist of our era, who in his article God and Evolution' states thus:

> Professor Batison is an evolutionist, but he tells with real pathos how every effort to discover the origin of species has failed. He takes up different lines of investigation, commenced hopefully but ending in disappointment. He concludes by saying; Let us then proclaim in precise and unmistakable language that our .faith in evolution is unshaken. And then he adds "our doubts are not as to the reality or truth of evolution but as to the origin of species, a technical, almost domestic problem. Any day that mystery may be solved." Here is optimism at its maximum. They fall back on faith. They have not yet found the origin of species and yet how can evolution explain life

unless it can account for change in species. Is it not most rational to believe in creation of man by a separate act of God than to believe in evolution without a particle of evidence.

Returning to revelation, we find one thing quite clear. It is that revelation is far above the highest level of the philosophy, art and the science of the era concerned. We will, perhaps be not far from truth even if we maintain that revelation is far above the upper most ceiling of human intellect for all times to come. This is the *I'jaz* (to render helpless) of revelation. "Miracle" does not possess such profundity of meaning as *I'Jaz* (Miracle) and magic. It is the learned, skilled experienced and wise individuals who can appreciate the difference between a prophet of God and a magician. To cite a concrete example mention can be made of Musa (Peace be upon him) and the magicians of Egypt. On the side of the magicians were the tricks of magic artfully displayed. They threw pieces of moving ropes which looked like snakes, running and playing. When Musa (peace be upon him) threw his rod it turned into serpent and swallowed up all that the magicians had faked. At this the magicians fell down prostrate in adoration saying; "We believe in the Lord of the worlds" *(Quran, 7:120)*

وَأُلْقِيَ السَّحَرَةُ سَٰجِدِينَ ۝ (الاعراف-120)

The question is why only the magicians recognized the miracle performed by Musa (peace be upon him) and not others? The answer is plain. The warriors or the scholars or religious leaders alongwith prominent courtiers were not well versed in the art of magic. It was not their field. Therefore, they were not in a position to recognize the difference between what the sorcerers had performed and what a messenger of God, Musa (peace be upon him) had displayed. It was only the Sorcerers

who were skilled in the craft of sorcery. It was only they who could size up magic. It was they who knew where magic ended and miracle began. The sorcerers, by believing in God, incurred Pharaoh's rage. He threatened them with strong punishment by saying that he would cause them all to die on the cross *(Quran 7: 124)*. They did not budge. All they said was that they had gone back to their Lord because they had believed in the signs of God. *(Quran 7:125)* — And those signs of God could not be recognised by the on-lookers other than the magicians who were the best of the sorcerers of Egypt, where sorcery was a popular and advanced craft.

Then we came to Messiah (peace be upon him) the son of Maryam. His was an era of medical men who would work wonders. Maseeh (peace be upon him) could do what no medical man could ever do and would never be able to do. He said.

وَرَسُوْلاً اِلٰی بَنِیْٓ اِسْرَآءِیْلَ ۵ۙ اَنِّیْ قَدْ جِئْتُكُمْ بِاٰیَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّیْٓ
اَخْلُقُ لَكُمْ مِّنَ الطِّیْنِ كَهَیْئَةِ الطَّیْرِ فَاَنْفُخُ فِیْهِ فَیَكُوْنُ طَیْرًا بِاِذْنِ اللّٰهِ ۚ وَ
اُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ وَاُحْیِ الْمَوْتٰی بِاِذْنِ اللّٰهِ ۚ وَاُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ
وَمَا تَدَّخِرُوْنَ لا فِیْ بُیُوْتِكُمْ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً ۝ (آل عمران۔49)

"And a messanger to Bani-Israil, I have come to you with a sign from God, in that I make for you out of clay, as it were the, figure of a bird. I breathe into it and it becomes a bird by God's leave. And I heal those born blind, and the lepers. And I raise the dead by God's leave. And I declare to you what you eat and what you store in your houses. Surely therein is a sign for you if you did believe."*(3:49)*

Even the greatest physicians of all times have never been able to heal a born blind with a touch of hand only or breathe life into a clay figure of a bird or raise the dead.

Now we come to the *I'jaz* of the Last Prophet of God. His *I'jaz* is the Quran. It is a perpetual challenge. First of all is the style. The era in which the Last Book was revealed to the Prophet, was for Arabs the era of linguistic excellence. The Arabs were proud of their language and their command over it. They were so proud of their oratory and eloquence that for them all non-Arab societies were the societies of the dumb. The Quran challenged them to write a book like that. Then they were asked by the Quran to prepare the like of ten Suras — any ten suras of the Quran. And then they were called upon to come forward with even a single sura (chapter) like any of the Quranic Suras. That challenge stands. In the long run all the Orators poets bowed before the excellence of the Quran, dumb-founded. After the spread of Islam almost all Arab writers, great and small have written on the marvellous style.of the Quran. In respect of the eloquence, clarity, rhythm, cadence, fluence, originality, brevity,and perfect structure, the Quran has been declared peerless and inimitable. Is it prose or poety? Is it prose-poety or poetic-prose? Neither this nor that. The style of the Quran cannot be compared to any specified kind of the traditional Styles. It is beyond all. It is not man made. According to Dr.Taha Hussain, the style of the Quran can be described as Quranic, because it is unique.

Style shows how a message or a statement has been conveyed. But form and matter go together. The merit of the style depends on what it conveys. One cannot be separated from the other. The Contents of the Quran deal with truth. Truth about man, about nature about man's potentialities, about man's accountability and about deeds which are good and which are evil, alongwith

commandments and injunctions. As observed in the foregoing pages, Truth about man and nature is a process of perpetual unfolding. Commensurate with man's intellectual and scientific development, things previously hidden are coming to light and as such are bearing out what the Quran has been saying to its readers. What looked allegorical is slowly and slowly turning into categorical. In this regard also Bucaille observes:

> "How could a man from being illiterate, become most important author, in terms of literary merit in the whole of Arabic Literature? How could he then pronounce truths of a scientific nature that no other human being possibly have developed at the time, and all this without once making the slightest error in his pronouncements on the subject."

And on the same page Bucaille feels obliged to pronounce; "For me, there can be no human explanation to the Quran".

This being the age of scientific advancement, the I'jaz (miracle) of the Quran is a challenge directed to the scientists more than it is to the Doctors in Jurisprudence, Sociology, Economics, Ethics etc. It has been explained in the foregoing pages that the miracle is always far ahead of the most developed faculty of knowledge not only in some particular age but in all ages to come. Contemporary scientific advancement is at least set on the path leading to truths told by the Quran. And since it is the scientitists only who can really appreciate this facet of the Quran hence it should attract the attention of genuine scientists far more than that of others. Pharoah's Sorcerers were the masters of their craft; only they could understand what Musa (peace be upon him) brought about. Now it is the scientists who can tell the contemporary unbelieving 'Pharoahs' of the domain of science that what Muhammad (S.A.S) brought for humanity is a perpetual sign of truth discovered as well as discoverable. It is

only scientists who are in a position to preach true belief to the atheists who are proud of their knowledge but who are ignorant of things. Ab Nuwas, one of the renowned poets of the Abbassid age reproached Nazzam, a follower of Al-Jahiz, known as a philosopher and theoretician, in the following verse:

فَقُلْ لِمَنْ يَدَّعِى بِالْعِلْمِ فَلْسَفَةً !!

حَفَظْتَ شَيْئًا وَّ غَابَتْ عَنْكَ اَشْيَاءُ!

"Tell the one who proudly professes knowledge in respect of philosophy that he has committed to memory one thing but has forgot so many things"

Without belief in one and only one God, the Creator of the universe, various approaches adopted by science in diverse branches of knowledge cannot be really co-ordinated. They can be co-ordinated easily if they are looked at with reference to the Creator. Universe is universe and not multi-verse because its creator is one. But why cannot there be more than one God? Reason given by the Quran is this:

لَوكَانَ فِيهِمَآ اٰلِهَةٌ اِلاَّ اللّٰهُ لَفَسَدَتَا ج فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْش عَمَّا يَصِفُوْنَ ○ (الانبيآء.21)

"If there were (other) Gods beside one Allah, then verily both (heavens and the earth) would have been disordered." *(21 : 22)*

Unity of God is thus a pre-requisite for the cosmic order and the harmony prevailing in the Universe.

All laws of nature are God's laws. Man's nature conforms with the nature of the universe. But man is much more than the

nature manifested in the universe. Nature is not self-conscious. It cannot be its own critic. Man, through the study of nature, propounds theories. He ponders over the all-encompassing system operating in the whole structure of the universe. His studies and discoveries enable him to subjugate the forces of nature and put them to his use. This is what Quran tells of man's potentialities.

This clearly shows that there is absolutely no conflict between science i.e. the laws of nature and the teachings of the Quran. In the foregoing pages it has been explained how Mr.Bucuille had brought into bold relief the conformity between the Quran and science. The Quran is the harbinger of science, so many facts disclosed by the Quran, fourteen hundred years ago are being corroborated by the development of scientific knowledge now in the twentieth century. And still there are so many things to which the Quran had directed the attention of its readers but which canot be definitely explained for the present. If the scientific progress is not interrupted by some irresistible catastrophe as a result of the spiritual immaturity, of the leaders of human society, science may become capable of unfolding the Quranic allegories more and more. For Islam science is an ally and an assistant. The confrontation between religion and science in Christianity was the result of the fact that the truth revealed to Jesus Christ had been tampered with Christian scientists found religion a stumbling block in the way of scientific progress. It was an unfortunate situation. A scientist had to discard so many ' beliefs' preached by the Churchmen. In reality they were not the beliefs based on true revelation. They were wrong notions based on words of the Bible, which in reality did not belong to the real Bible revealed by God. But the Churchmen held the whole Bible true. Facts raised their heads. They were the facts established by science. They were irrefutable. But they were contrary to the contents of the Bible.

Then it became incumbent on a Christian to be either a christian or a scientist. Here is for example John Mc Murray, who is caught up in the same dilemma as to whether he can remain a scientist and a Christian both. This is how he feels;

> "Science and religion are not logical definitions. They are forces in the world of men and in the minds of men. The struggle between science and religion goes on in us and it is a real struggle, a dramatic struggle, often a tragic struggle. It is not a controversy between science in the abstract and religion in abstract; not even between religious people and scientific people, a modus vivendi could be found on a basis of live and let live. It is a deep seated schism in the personal life of intelligent modern man who wishes to be honest and sincere with himself. Can I be at once sincerely scientific temper in me compatible with my tendencies towards religion. Can I honestly be at once a scientist and a Christian or must I sacrifice one urge in myself to the other."
> *(Reason & Emotion,* Fabre Ltd. London, 1935, PP.177-78)

On the contrary, the Quran exhorts its readers to study nature keenly and ponder over it deeply. The following verses are just a few examples in this regard:

وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ لا وَالشَّمْسَ وَالْقَمَرَ ط وَالنُّجُوْمُ مُسَخَّرٰتٌۢ

بِاَمْرِهٖ ط اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ (النحل ـ12)

For you God has subjected the night and the day, the sun and the moon; the stars are in subjection to His

command. Verily in this are signs for the people who are wise. *(16:12)*

اِنَّ فِی خلقِ السَّمٰوٰتِ وَ الاَرض وَ اختِلَافِ الَّیل وَ النَّھَارِوَالفُلکِ الَّتی
تَجرِی فِی البَحرِ بِماَ یَنفَعُ النَّاسَ وَمَآ اَنزَلَ اللّٰہُ مِنَ السَّمَآءِ مِن مَّآءٍ فَاَ
حیَا بِہِ الاَرضَ بَعدَ مَو تِھَا وَبَثَّ فِیھَا مِن کُلِّ دَآبَّۃٍ ص وَّتَصرِیفِ
الرِّیٰحِ وَ السَّحَابِ المُسَخرِ بَینَ السَّمَآءِ وَ الاَرضِ لاٰیٰتٍ لِقَومٍ
یَّعقِلُونَO (البقرہ-164)

Assuredly in the creation of the Heavens and of the earth; and in the alternation of night and day; and in the ships that pass through the sea with what is useful to man: and in the rain which God sends down from Heaven, giving life to the earth after its death and scattering over it all kinds of cattle; and in the change of the winds, and in the clouds that are made to do service between the heaven and the earth — are signs for those who understand. *(2:164)*

وَھُوَالَّذِی جَعَلَ لَکُمُ النُّجُومَ لِتَھتَدُ وابِھَا فِی ظُلُمٰتِ البَرِّ وَ البَحرِ ط
قَدفَصَّلنَا الاٰیٰتِ لِقَومٍ یَّعلَمُونO وَھُوَالَّذِی اَنشَاَکُم مِّن نَّفسٍوَّاحِدَۃٍ
فَمُستَقَرٌّ وَّمُستَودَعٌ ط قَد فَصَّلنَا الاٰیٰتِ لِقَومٍ یَّفقَھُونَ O وَھُوَالَّذِی
اَنزَلَ مِنَ السَّمَآءِ مَآءً ج فَاَ خرَجنَا بِہ نَبَاتَ کُلِّ شَیءٍ فَاَ خرَجنَا مِنہُ
خَضِرًا نُّخرِجُ مِنہُ حَبًّا مُّتَرَاکِباً ج وَمِنَ النَّخلِ مِن طَلعِھَا قِنوَانٌ دَانِیَۃٌ
وَّجَنّٰتٍ مِّن اَعنَابٍ وَّالزَّیتُونَ وَالرُّمَّانَ مُشتَبِھاً وَّغیرَ مُتَشَابِہٍ ط اُنظُرُوٓا
اِلیٰ ثَمَرِ وَیَنعِہٖ ط اِنَّ فِی ذٰلِکُم لاَ یٰتٍ لِقَومٍ O (الانعام 99-97)

> And it is he who Has ordained for you that you may be guided thereby in the darkness of the land and of the sea. Clear have we made Our signs for men of knowledge. And it is He who has created you of one breath and has provided you abode and resting (in the womb) Clear have we made our signs for men of insight. And it is He who sends down rain from Heaven; and We bring forth by it the buds of all plants and from them bring we forth the green foliage and close- growing green, and palm trees with sheaths of clustering dates, and of grapes and the olive and pomegranite, like and unlike. Look you on their fruits when they ripen. Truly therein are signs unto people who believe.*(6:97,98,99)*

Nature is God's wisdom and reason. It can be understood by men who have wisdom and reason. It is obvious that the level of understanding is not the same for all the human beings. They have to be helped so that their intellect is fed and along with it their capacity to understand. Study of nature demands the knowledge of different sciences. The knowledge of different sciences is enhanced by the study of nature. But be this theoretical or practical, all this study is to be done, according to the Quran, with reference to God. Says Iqbal,

> "No doubt, immediate purpose of the Quran in this reflective observation of nature is to awaken in man the consciousness of that of which nature is regarded a symbol. But the point to note is the general empirical attitude of the Quran which engenders in its followers feeling of reverence for the actual and ultimately made them the founders of modern science."

And then , after a few lines, Iqbal adds at the same page;

"The Quran opens our eyes to the great fact of change through the appreciation and control of which alone it is possible to build a durable civilization."

There are scores of verses in the Quran that urge and persuade human beings to accumulate knowledge and wisdom. According to the Quran those who are blessed with wisdom are blessed with abundance of good. Those who live as seeing understanding and believing individuals are truly alive human beings. They have light. They have sight. Otherwise they are like the blind people whose hearts have been locked — And only apparently they are alive, inwardly they are dead. They are just breathing dead bodies. Here are a few examples of exhortation for humanity to exert their powers of thought, observation and intellect.

وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ○ (البقره-221)

"And (God) makes His Signs clear to mankind so that they may remember" *(2 : 221)*

اِنَّ فِى ذَالِكَ لَاٰيَاتٍ لِقَومٍ يَتفَكَّرُوْنَ○ (الرّعد-3)

"Lo! herein is indeed a portent for people who reflect *(13:3)*

وَيَضرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ○ (ابراهيم-25)

"He coins the similitudes for manking in order that they may reflect" *(14 :25)*

كَذٰلِكَ يُحىِ اللّٰهُ الْمَوْتىٰ وَيُرِيكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ○
(البقره-73)

"Thus Allah brings the dead to life and shows you His portents so that you may understand *(2:73)*

اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ اَمْ عَلٰى قُلُوْبٍ اَقْفَالُهَا ○

(البقره ـ24)

"Will they then not mediate on the Quran or are there locks on their hearts" *(47 :24)*

اَفَلَا تَعْقِلُوْنَ○ (البقره ـ76)

"Have you no sense?" *(2: 76)*

كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ○ (البقره ـ 219)

"Thus Allah makes plain to you His Signs that haply you may reflect" *(2 : 219)*

وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِىَ خَيْرًا كَثِيْرًا ؕ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ○

(البقره 269)

"and he who has been given wisdom he truly has received abundant good. But none remember except men of understanding" *(2 : 269)*

لَوْ كَانُوْا يَعْلَمُوْنَ ○ (البقره -103)

"If only they had known" *(2:103)*

لَعَلَّهُمْ يَرْشُدُوْنَ ○ (البقره -186)

"In order that they may be led aright" *(2: 186)*

قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُوْنَO (الانعام -98)

"We have detailed our revelation for a people who have knowledge" *(6: 98)*

قَلِيْلاً مَّا تَذَكَّرُوْنَO (الاعراف -3)

"Little do you recollect" *(7 :3)*

قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يعلَمُوْنَO (الانعام ـ 97)

"We have detailed our revelation for a people who have knowledge" *(6:97)*

قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُوْنَO (الانعام ـ 98)

"We have detailed our revelations for a people who have understanding" *(6:98)*

قَلِيلاً مَّا تَذَكَّرُونَ O (الا عراف-3)

"Little do you recollect" *(7:3)*

وَمَا يَستوِى الاَعمٰى وَ البَصِيرO وَلاَ الظُّلُمٰتُ وَلاَ النورُ O

وَلاَ الظِلّ وَلاَ الحَرُور O وَمَا يَستَوى الاَحيَآء وَلاَ الاَموَاتة

اِنَّ اللّٰهَ يُسمِعُ مَن يَّشَآءُ وَمَآ اَنتَ بِمُسمِعٍ مَّن فِى القُبُور O

(فاَطر 22-19)

"The blind man is not equal with the seer. Nor is darkness tantamount to light. Nor is the shadow equal with the sun's full heat. Nor are the living equal with

the dead. Lo. Allah makes who He will to hear. You cannot preach to those who are in graves" *(35: 19 - 22).*

Anyway, ours is not a universe beyond understanding. It is an ever-expanding and ever developing universe. Man whom God has equipped with material as well as spiritual powers, has to toil constantly, consciously and wilfully to maintain his dominance over the forces of nature. If he slackens, he falters. For him to rest is to rust.

Islamic thought and especially Muslim view is imbued with this very spirit. Iqbal explains this fact:

> "Thus all lines of Muslim thought converge on a dynamic conception of the universe. This view is further reinforced by Ibn Maskawaih's theory of life as an evolutionary movement and Ibn Khaldun's view of History. History or in the language of the Quran the Days of God. It is one of the most essential teachings of the Quran that nations are collectively judged and suffer for their misdeeds here and now" *(The Reconstruction, 1944 P.138) A Study of History* (abridged) Vol.I,P.61.

History as the "Days of God" conveys that life should be regarded as an organism. Nations are connected with previous nations as our generation is linked to its predecessor and successor generations. History is a perpetual movement. Every moment the universe is a new universe. Hence no man can afford to be inert physically or mentally. One has constantly to be alert, up and doing. Time gives no special consideration and makes no concession to any individual or society. Those who capture the spirit of creation and change, they also know what not to do. They

subjugate time, otherwise they are subjugated by time. There are people who know this fact and act accordingly, they succeed. There are others who do not act. They fail to achieve their ends. They are subjugated and trampled upon by others.

History is the record of the deeds and behaviour of the generations gone by Professor Toynbee defines history precisely as follows:

"What we call history is the history of man in a civilized society." (*A study of History*, abridged Volume -1 P-61.)

Professor Toynbee explains that if history means all that period which human beings have spent on this earth, the civilized span will be only two percent of the total. Keeping this in view, perhaps it would not be far from truth if history, as a particular branch of knowledge, is considered as a link with the dawn of history. Prehistoric ages, on the contrary should be studied under the title of Anthropology.

Now if the history is taken to be the story of the past, then what is the purpose served by the study of History? Should it be studied as we study fiction? That eventually would mean a sort of amusement. Surely it is not like this, at least Muslim historians did not accept it as fiction or fable. In fact, the view point of the Muslim historians is influenced by the Holy Quran. The Quran asks the human beings time and again "to go through the world with open eyes and diligent hearts" so that they may see what was the end of those before them. They were superior to these people in strength: They tilled the soil and populated it in greater numbers than these have done" *(30:9)*

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ
كَانُوٓا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَ
تْهُمْ رُسُلُهُم بِالْبَيِّنٰتِ ۚ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلٰكِن كَانُوٓا أَنفُسَهُمْ
يَظْلِمُونَ ○ (الرّوم -9)

Abdullah Yusif Ali, interpreting the above quoted verse of the Quran, states:

> "Let not any one generation think that it is superior to all that went before it. We may be heirs to all the ages, in foremost files of time. That is no reason for. arrogance, but on the contrary, adds to our responsibility. When we realise what flourishing cities and kingdoms existed before, how they flourished in numbers and prosperity, what chances were they given and how they perished when they disobeyed the law of God, we shall feel a sense of humility, and see that it was rebellion and self will that brought them down."

Those who transgressed the limits and succumbed to greed and carnal pleasures, were annihilated. There were others also who lost their sense of proportion on account of power. Power corrupted them so much so that they saw in themselves the attributes of God and declared that they were Gods. The reality was simple; they had ceased to live as human beings. What else could be the result. They collided with the pervasive order of God and became extinct.

Whenever and wherever human beings lose this balance the inevitable consequences are anarchy, cruelty, chaos, bloodshed, carnage, ruin. All the prophets of God preached justice,

equilibrium, individual as well as collective, in all fields of life. They instructed the people to outgrow animality and attain humanity.

Man is not all matter. Man is not all soul. Soul and matter go together. Balance has to be maintained. Wherever in some era and in some society the great majority of individuals became temperate, society became strong, prosperous, integrated and free. It is only this kind of society which can produce great individuals who in turn add glory to the society — sometimes to all mankind. But the hard fact is that temperateness and equilibrium are seldom maintained for a long time. Ease brought about by affluence and nonchalance, resulting from a sense of security begin to tell. Then the bell tolls. That is the march towards the end. Ups and downs, with short intervals in between, be they material or spiritual, construct the story of man in society.

What else history is? One should not forget that man himself is the author of this sad and happy story, repenting now and taking pride then. He is the author because he is a thinking, analysing and foreseeing existence. He is not like inert matter.

He does not belong to the world of plants and animals as such. History asks man to feel his responsibility and be always on the alert. History is among the books of God. It must be studied in the light of the Book.

Taqiy-ud-Din Maqrizi, in his renowned book *al-Khitat*, writes:

> "In short there are two kinds of knowledge rational and revealed. One should be proficient in both kinds of knowledge according to our needs. After that one should get absorbed in the study of history and

speculate over the lessons taught by it. He whose heart is open and eyes awake, by the Grace of God gets to know as a reward for his deep thinking the ruinous end of those who prided in their wealth and fighting forces. And so on and so forth."

Muslim historians look at history according to the directions given by the Quran and according to the spirit imbibed by them through deep study of the meanings of the Quran. Regarding the *Muqaddimah* of Ibn Khaldun, Iqbal's opinion is as under:

> The truth is that the whole spirit of prolegomena of Ibn Khaldun appears to have been mainly due to the inspiration which the author must have received from the Quran. Even in his judgements on character, he is in no small degree indebted to the Quran.

The Quran urged its readers to study the universe, to learn, to understand and then teach others. The Holy prophet had declared:

اَلْعُلَمَاءُ اُمَنَاءُ اللّٰهِ عَلٰى خَلْقِهِ

"The learned are the trustees appointed by God for his creatures" (human beings)

And similarly He stated:

مَنْ طَلَبَ الْعِلْمَ فَهُوَ فِىْ سَبِيْلِ اللّٰهِ حَتّٰى يَرْجِعَ

"He who seeks knowledge is like one who strives and fights in the cause of God, till he returns"

And the following is one of the most celebrated sayings of the Holy Prophet in respect of the search for wisdom:

اَلحکمة ضَالّه المومِن

"Wisdom is the stolen property of the believer".

Through this saying of the Holy Prophet Muslims are instructed to learn wisdom wherever they get it. It is like the stolen property of a believer who always can lay claim on it, when he comes to know of its whereabouts. This was the spirit behind their drive for brilliant achievements of in diverse fields. Dr.S.M. Yusuf states: *(Al-Ilan Bi-al-Tawbikh,*Urdu translation, Markazi Urdu Board Lahore, The Reconstruction, P-139, Faiz-ul-Qadeer, P.43).

> "Islam would assimilate boldly, frankly and thoughtfully all progress in arts, sciences, industry and technology in all parts of the world and would allow no false sense of pride or contentment to disdain the benefits and conveniences resulting from them. At the advent of Islam the Arabs had few traces of civilization in their desert land, they learned assiduously and with genuine appreciation and gratitude from other peoples — from those who accepted Islam and those who did not, not excluding even those who remained opposed to Islam. At no time in their long history did they experience the drag of a tendency to be arrogantly retrogressive or static, their ambition being always to be able to make a worthy contribution on their own behalf to the general advancement of mankind in science and civilization."

This is what Islam requires from all genuine human beings. Every step a man takes is the test of the purity of his intentions, his reason, determination and belief in God. His reason has always to be at work, always analytical whether the step is in the right direction. If one is convinced of the righteousness of his intentions and correctness of the step he takes, then he should not waver if the path leading to the goal be tedious. He has to put all possible effort and has not to worry whether he succeeds or not. As a responsible human being he is to endeavour according to the best of his capabilities. All the reward is in the hands of God. According to the belief of a Muslim, all those persons are successful in the eyes of God who lay down their lives in the course of their righteously cherished goals. Hence every determined step, with trust in God is a goal achieved. If that be the attitude then no path is difficult and no goal unachievable. May be in the eyes of God many who die enroute are more successful than many who reach the destination. It all depends on the sincerity of purpose. God rewards effort according to the degree of purity of intentions behind the effort.

And here enters the question of life after death. The unbelievers say they die, and become extinct. Their existence ends with death. They are of the opinion that they are mere matter and with death the matter is devoured up by matter, be it earth or water. In respect of life after death, the stance of unbelievers is, in the words of the Quran:

قَالَ مَن يُحيِ العِظَامَ وَهِىَ رَمِيمٌ○ قُلْ يُحيِيهَا الَّذِىٓ اَنشَاَهَآ
اَوَّلَ مَرَّةٍ ط وَهُوَ بِكُلِّ خَلقٍ عَلِيمٌ○ (يٰس ـ79)

"He says, who can give life to dry bones which have become decomposed? Say, "He will give them life

who created them for the first time". *(36:78-79)*

God's reason is that to reassemble the pieces is much easier than creating out of nothing. It is God All-Mighty, who created all matter and is still creating. To create means to bring about out of nothing:

يَزِيدُ فِى الْخَلْقِ مَايَشَآءُ ط اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌO

(فاطر-1)

"He adds to creation as He pleases, for God has power over all things" *(35 :1)*

Hence the horizon of a Muslim's thought also goes on expanding. He believes in hereafter. For him there is no break in his progress. It goes on and on, never coming to any end. It has, according to Islam no end. By the Grace of God man's knowledge is constantly on the increase. Man in recent past has been able to invent a sort of highly sophisticated camera called "Evaporagraph". Regarding what this camera can do Waheed-ud-Din Khan states as under:

"I am now sitting in the mosque. After a while, I will leave this place. But during my presence here, rays that emanated from my body will remain here. And with the help of that "Evaporagraph" my photo can be prepared from the vacancy created by me. But these cameras for the time being can take the photographs of rays, within a few hours (after the object left the place). After that they cannot. These cameras work with the help of infra red rays and can take a photograph both in light and darkness. They are to begin with, put to use in England and America. A few years ago, some mysterious air-plane encircled

over New York. After it disappeared the said camera was used to know what kind of the air plane it was. And thus they came to know of its shape."

This machine is an ordinary invention of man who himself is the creation of God. And that machine is still in the preliminary stages., God knows where its progress would end. Yet one thing is reasuring that this machine has successfully proved the possibility of life after death. If an apparatus, prepared by the hands of man, can given the picture of man by arranging the particles of rays emanating from the body at a certain place, even a few hours after his having vacated that place, then why cannot the creator of man have the power to reassemble the decomposed body of man and enliven it?

With belief in life after death man can work more courageously and at the same time more responsibly. The modern man who possesses horrible weapons of destruction is in need of values that can make him look at his own self as a being highly valuable. Then perhaps he may become capable of knowing the worth of other human beings. Professor Yusuf Ibish of the American University of Beirut and states:

> "When you cease to believe in God as Creator, then man becomes creator; and as God Created us in His own image, we like to create others in our own image., Development has become an obsession, not only with the industrialised world but with the nations who look for industrialisation. Never in the history of mankind has man been more dangerous to himself, because of the lack of proportion between technical know-how and spiritual strength".

There are persons who come of age in respect of years but who remain minors with regard to moral behaviour. As human beings they fail to attain maturity. To cross forties or even sixties does not make a person humanly mature. Academic degrees are no certificate in respect of soundness of character. High degrees in learning do not make the degree holders kind to others. Degrees do not teach generosity, politeness, sympathy, sacrifice, fidelity and truthfulness. Process of learning turns out learned persons. Persons become humanised only when they imbibe Godly traits. God has been benevolent to mankind from the very beginning, in sending His words and prophets who were God's words turned flesh. Revealed teaching and guidance is man's spiritual need. Man inwardly hungers for this nourishment but on account of wrong education, and upbringing along un-Godly lines, does not grow into what he is meant to be. According to the Holy Quran all revealed religious were Islam i.e. surrender to God. To live according to God's guidance was for man to live really as human beings. Now it is the duty of those who possess most perfect code of life and the last revealed book, to guide human beings in becoming truly human. This is why the Quran has expressly stated:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ۝ (آلِ عمران-110)

"You are the best of the people deputed for mankind, enjoining what is right, forbidding what is wrong and believing in God" *(3:110)*

The above verse shows that the Muslims are responsible for the spiritual uplift of all human societies. They have to issue and implement orders in respect of all what is right and have to forbid all what is wrong. And they can do so only when they themselves

believe in what they enjoin and forbid. Before those whom they want to guide they themselves should follow the Godly path in sincere belief. To enjoin and to forbid implies power to do so. It means Muslims are ordered by God to establish His Law in the world and that can happen only if the true Muslim Peoples rule the world. This meaning is vividly manifest in the following verse:

وَأَعِدُّوا لَهُمْ مَّا اسْتَطَعْتُم مِّنْ قُوَّةٍ وَمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُ
وَّ اللّٰهِ وَعَدُوَّكُمْ وَاٰخَرِيْنَ مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ط
(الاَنفال -60)

"Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) enemies of God and your enemies and others besides, whom you may not know, But God does know" *(8:60)*.

Societies not brought up along humanitarian lines are spiritually immature. Like ruthless despots they are at animal level. They want to do what they will. They do not know what is good to them and to others. Driven by their lust they would destroy whatever stands in the way of what they intend to get at. Therefore, human societies where peace and humanity prevails are to be defended. For this purpose-force is needed. If a few centuries ago it were the steeds of war which made the swiftest means of attack now it is the most sophisticated war places which serve that purpose. The sword has taken the shape of missiles and atomic and hydrogen bombs. Therefore, those who are ordained by God to establish His Law are clearly directed to be most advanced in respect of technology so that they may be able to strike terror into the hearts

of those who are out to destroy humanity at large on account of their savage lust encouraged by their striking power. Muslims have to teach the so called powerful societies how to become humans. Muslims have to defend their own societies as well as other weaker societies against the onslaught of irreligious and inhuman powers equipped with cruellest devices of destruction.

This sense of responsibility had made the Muslims strong. They led the world for about ten centuries in all fields of life. They taught morals. They discovered the attributes of things hence became masters in sciences, especially in medicine. They learned the art of constructing huge ships. They became the most advanced builders of castles, bridges and mosques. Westerners like Sarten have paid tribute to their performance in diverse fields of life. Dr.Hossein Nasr's book *Science and Civilization in Islam* is an excellent narration of what Muslims did in the fields of learning and to what heights they rose in respect of education, cosmology, cosmography, geography, natural history, mathematics, astronomy, medicine, philosophy.

Muslims should ponder over their crucial role. It is they who have to act as the saviours of humanity. It is they who possess the most perfect code of human behaviour. It is they who have to become examples of true humanity and then, it is they who have to establish the law which is the most dire need of present day human societies so that they guard themselves against their own outrages.

THE QURAN'S CALL --- KNOW AND CONQUER

Man's conscious effort to realize himself is a perpetual effort. Man cannot afford to be negligent. He is supposed to be always on the alert, always on the right path and progressing. This is what a saying of the Holy Prophet demands.

> "He whose two days are equal has been cheated and he whose yesterday was better than his today his lot is deprivation". *(Al-Fath-ur-Rabbani* - Maktaba Mustafa al-Babi Qairo 1968 P.80)

If today and yesterday are equal it means something has been lost. Today should have been better than yesterday. But if on the contrary, today be worse than yesterday the loss would really be deplorable. Man has always to be conscious that he is on the right path. He has always to be cautious lest he should go astray. Only by dint of a perpetual onward march, a march studied and wakeful, can man attain the ability to reach his own self. According to Iqbal.

> "The main purpose of the Quran is to awaken in man the higher consciousness of his manifold relations with God and the universe." (*TheReconstruction,* P-8)

Man cannot know himself but through God. He cannot make himself the master of universe, as the Vicegerent of God, unless he knows the mysteries of creation

سِيرُوا فِي الأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الخلق
(العنكبوت-20)

"Travel through the earth and see how God did originate creation". *(29:20)*

The study of God's innumerable wonders in the world widens man's vision. And in proportion to what he knows, he aspires to judge of what is unknown.

God has made man potentially capable of attaining the knowledge of his secrets. In Sura *al-Baqara* it is stated that God demonstrated to angels that man knew the names of all things which angels did not know. What the relevant verses of the Quran convey is that man is vested with capabilities elementally different from those of angels. Human beings, by and by, understand the world they live in. They had been armed with a vision categorically different from that of angels. Human beings, moreover, had been equipped with determination and forbearance which was beyond the capacity of angels. The Quran declares that the universe created by God has been made subservient to man.

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْض
(لقمٰن-20)

"Did not you find that God has made everything in the heavens and earth subservient unto you". *(31:20)*

It was an announcement to establish the superiority of man to all what lay in the universe. But the potential superiority of man could translate itself into actuality on the attainment of knowledge and understanding. Man's physical strength was no

guarantee of his vicegerency over forces much stronger than him. Man's real strength is his superior intellectual and spiritual powers. Man could in the long run penetrate into the sphere of essence of things and could define them. Surely it is man who has been able to define things. Angels could not do that. This ability of man lays in the fact that he essentially did not belong to matter. A thing arising from amongst things could not become capable of analyzing those very things. Here is a statement about T.H.Green's opinion in this regard.

> "Green begins his reconsideration by raising the question, whether a being that was merely the result of natural forces could form a theory of those forces explaining himself. If not, if science pre-supposes a principle which is not one of the facts which explains, then we shall have learned that at least in respect of knowing, man is not merely a child of nature, but is higher than nature. Green argues that because the data of the natural sciences are all given within consciousness, the latter is the pre-requisite for our knowledge of nature and cannot conceivably be the by-product of natural forces as Huxley was maintaining".
>
> (*Masterpieces of World Philosophy*, Harper and Brothers, New York: 1961, PP. 682-83)

To know is man's wont. He begins to fulfill himself through knowledge and progresses through belief in God and His Grace. The Holy Prophet is reported to have invoked Allah:

> "O Allah show me the reality of things as they actually are"

This prayer as, is a desire to see the realities unveiled — a clarion call to scientific research. The first verse of the Quran

revealed to the Holy Prophet is:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ O (العلق-1)

"Read (O Prophet) in the name of your cherisher who created". (96:1)

This verse lays down that whatever a believer reads, studies, observes, experiences and learns is to be with reference to God who creates and brings to being, whatever He likes, he created out of nothings. Creation necessarily implies this meaning. The direction has thus been indicated. No knowledge is in the right direction if not God-oriented, whatever the department and the level of knowledge. Only the creator knows the reality and significance of things created. Only through his Grace can man know things in their true perspective. Without a sense of comprehensiveness and a notion of mutual relations of things, nothing can be really known,. All things in the universe from an atom to the biggest planet are bound to each other with a magnetic universal soul. Nothing can lead off. Man is made aware of that, again and again, by the Holy Quran. There is no cleavage, no disproportion, and no flaw in the universe, otherwise it could not be a "universe"

الَّذِی خَلَقَ سَبعَ سَمٰوٰتٍ طِبَاقاً ط مَاتَرٰی فِی خَلقِ الرَّحمٰنِ مِن تَفٰوُتٍ ط

فَارجِعِ البَصَرَ ' هَل تَرٰی مِن فُطُورٍO ثُمَ ارجِعِ البَصَرَ كَرَّتَینِ یَنقَلِب

اِلَیكَ البَصَرُ خَاسِئًا وَّهُوَ حَسِیرO (الملك 4-3)

"He who created the seven heavens one above another. No want of proportion will you see in the creation of (God) Most Gracious, so turn your vision again. Do you see any flaw? Again turn your vision, a second time; Your vision will come back to you dull and discomfited, in a worn out state". *(67:3,4)*

We are asked to observe and study the universe again and again. The tone bears a strain of challenge to man who is blinded, either by his pride or ignorance. His creator jolts him to be aware of his real position and capacity. He is, time and again, asked to know that the scope of his sense perception is limited. He cannot visualize the vastness of the universe. Nor can he penetrate beyond the grasp of mans sense perception. For this purpose spiritual and intuitive device is needed.

Man who has been given the faculty of choice and discrimination is persuaded to make his life well-arranged and balanced because the world he lives in, is defectless. It is per- fectly harmonious. Disharmony in a harmonious world is bound to cause conflicts. The age of the universe since its creation cannot with certainty be estimated even in terms of light years. The Quran cautions thus:

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ○ اَلاَّ تَطغوا فِی المِيزَانِ ○

(الرحمٰن 7-8)

"And the firmament has he raised high, and he has set up the Balance in order that you may not transgress due balance". *(55: 7-8)*

The heavens stand on account of balance. Imbalance of the minutest degree can result in their destruction. Similarly, individuals and societies who transgress the limits, lose balance and meet their doom. Harmony is strength, disharmony is ailment and death. And man can have a harmonious life only if he lives according to the commandments and injunctions of God, the Creator. Man has powers that need to be kept bridled so that they do not run riot and man does not go astray.

Worship of God means total submission to the bidding and mandate of God. Without it man fails to attain real manhood.

Man is moulded according to the manner of life suitable for him. And he is guided by the Grace of God for this very purpose. He who does not obey God loses sight of the real meaning of his life.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ○ (الذّٰريٰت -56)

"I created ginns and men for nothing but to serve me". *(51:56)*

Sheikh Abdul Qadir al-Jilani interpreting the above verse, remarked that one who did not serve God belonged to those who did not know why at all had they been created. (*Al-Fath ur Rabbani* -215). To disobey God is to become redundant and absurd, because to disobey God is to disallow one's potentialities to be actualized. To disobey God is to reconcile to exist at sub-human or rather animal level. Man is essentially in need of God. Man cannot do without religion. Then why not follow the religion ordained by God? And it has always been Islam, renewed from time to time with the advent of new prophets till it became perfect with the advent of the Holy Prophet and the completion of revelation in the form of the Holy Quran. Since the prophecy attained perfection in Muhammad (S.A.S) and the Quran, Islam has been decreed by God as the religion for all mankind. Sayyad Sulaiman Nadvi, discussing Islam as the universal religion states,

"Let us see if any message other than that of Muhammad (S.A.S) is universal one. The world of Israelites was a narrow one; it meant their tribe only. It is the Israelites only who subscribe to the Jewish faith. It is they alone who are addressed in their gospels. Christ too was searching for the benighted flocks of Israel and did not elect to throw crumbs before pariah dogs. The Vedas were a sealed book to

the non-Aryans. The principle of this monopoly in religion was carried so far that if any Sudra happened to hear a word from the Veda, molten zinc was rolled down into his ears. The Message of Muhammad (Pbuh) the last Prophet, is the first and the last universal message. Islam established a League of Nations in which the Arab and the Persian, the Turk and the Tartar, the Indian and the Chinese, the Negro and the European has each a place of equality. As God in Islam is Rabbul Alameen (Sustainer of Worlds), so the Prophet of Islam is Rahmat-ul-Lil-Alameen (Mercy of the Worlds) and his message a universal one" *(Islam - The First and Final Religion,.* Begum, Aisha Bawani Waqf, Karachi, P.113).

The Holy Quran says:

اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ۝ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا

وَرَبُّ الْمَشَارِقِ ۝ (اصّٰفٰت -4,5)

"Verily, verily your God is 'one, sustainer of heavens and of earth and all between them, and sustainer of every rising of the Sun".*(37:4,5)*

The true followers of Islam simply cannot but be God-like and hence in their overall behaviour they have to be as universal as the kingdom of God. Muslims are enjoined by their creator to imbibe the habits of God. Without that they could not be true Vicegerents of God on earth. But this cannot come about except through strictly following the Shariat. Apparently it looks as if the freedom of man had been restricted by "clamping" Shariah on him. In fact it is the only device which rids him of extremely

narrow personal, and, material confines. In this regard the following lines by Dr.Hassain Nasr are illuminating:

> "In the traditional Islamic view, absolute freedom belongs to God alone and man can gain freedom only to the extent that he becomes God-like. All the restrictions imposed upon his life by the Shariah or upon his art by the traditional canons are seen not as restrictions upon his freedom but as the indispensable aids which alone make the attainment of real freedom possible. The concept of hurriah (the word into which freedom is usually translated today in modern Arabic)is taken from the post-Renaissance idea of individual freedom, which means ultimately imprisonment within the narrow confines of one' individual nature. This totally Western idea is alien to traditional Islam. This word cannot be found in any traditional text with the same meaning as it has now in modern Arabic" *(Islam and the Plight of Modern Man.* Longman London and New York, 1975, P-21)

The Quran revealed to Muhammad (Pbuh) being the last revealed book of God has to accord guidance to all mankind till the last Day. This guidance deals in large measure with the problems of human life i.e. what is good and what is evil for man. Accordingly, man is bidden and forbidden to do this and that. Man's nature is immutable. The principles of nature are also immutable. Man is asked to obey God. He is directed to study nature so as to be able to understand the principles of nature and the essence of things. And then he is ordained to look at the past of man to learn from man's good and evil deeds and be able to understand the forces which build and destroy, inherent within his nature. Thus man is persuaded to know his station in the universe and his relation with universe and God.

In telling about the universe and especially the factors affecting the life of man, God the Creator, the Cherisher has provided authoritative comments about His creat ion. Those who read the Quran and ponder over its meanings are wonder struck. Man, in order to know and understand his surroundings, needs to develop systems of knowledge and various learning devices leading to different fields of enquiry and research. To enquire is his very nature. To invent is his capacity. He has to strive on. He has to progress till he is face to face with Reality.

يَٰٓأَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ○

(آلانشقاق 6-)

> "O you man; verily you are ever toiling on towards your Lord, painfully toiling - but you shall meet Him" *(84:6)*

فَلَآ أُقسِمُ بَالشَّفَقِ ○ وَالَّيلِ وَمَا وَسَقَ ○ وَالقَمَرِ إِذَا اتَّسَقَ

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ○ (آلانشقاق19-15)

> "So I do call to witness the ruddy glow of sunset, the night and its homing and the moon in her fullness, you shall surely travel from stage to stage". *(84: 16-19)*

Man's travel from stage to stage might have been interpreted in the past as his gradual ascent spiritually only. But now his ascent has assumed the meanings of travelling onward from planet to planet as well.

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IQBAL ON BELIEF IN TAUHEED FOR GROWTH OF SELF

The essence of Allama Iqbal's thought as depicted in his poetry seems to be the ardent desire to help man to become a genuine human being because only then he can attain his real "Self". Well said an Arab thinker:

"Worship iron and you become ironish, worship wood and you become wooden."

What the Arab thinker meant was that the object of worship and devotion impresses on the worshiper and the devotee it's dominant character according to the degree of earnestness of the person concerned. In view of this precept we can visualise the state of contemporary individuals and societies who worship machines. Machines have their impact on their "devotees" i.e. persons whose utter depence is on them. No surprise then if the behaviour of machine-fed societies is mechanical. People have become self-contained, self-absorbed and self-addressed like machines. In the words of Allama Iqbal;

ہے دل کے لئے موت مشینوں کی حکومت

احساس مروت کو کچل دیتے ہیں آلات

بالِ جبریل ۱۱۱

"The Rule of machines deadens the soul. Tools do away with compassion."

Man's ambition to know, knows no limits.His ambition to 'become' also is boundless. Yet he remains negligent in respect

of self-knowledge like machines. His own essential identity remains hidden from his eyes. It does not cross his mind that he has within him the element which can make him capable of cognising himself. He then, can realise himself. Man has many things to attend to, especially the mundane side of things. Things mundane provoke the mundane interests of human beings, spiritual side remains ignored and which, by and by, becomes dormant. Man continues seeking happiness in his success in material fields. Wealth, administrative status, political glamour attract his mind. That is not bad. What is bad is the attitude of getting absorbed in all that, ignoring the essence which is spiritual. Spiritually alive person looks on all what he gets at, as his attainments, his achievements. It makes him feel to be the possessor and master of his gains. On the contrary, a spiritually retarded person becomes the slave of his requirements and he behaves as if possessed by his possessions. Apparently occupying a chair, is in fact a bondman of his status, a captive of his pomp and an outrider of his own majesty. In final analysis it all comes to the animal level of human life; instincts having the better of the spirit. In such a case all possessions and performances exist no more than decorative pieces attached to bi-ped animals. Without these precious detachables the animality of man shows itself pitiably. "A vacancy absorbing space", as Byron may like to put it. But a person who nourishes his human essence and strengthens it, he does not need the crutches of ornamental exhibits and in case he possesses and even displays some exuberance he does not become a non-entity if that exuberance passes away. He rather begins to regain the sense of his elemental superiority. A man back to his own self is in reality back to the vicinity of Divine Grace. Maulana Rumi very aptly describes this phenomenon in the following verse.

باد درمردم ہوا و آرزوست   باد چوں بگذاشتی پیغام ھوست

"Conceit in man is nothing but lust and ambition. Forsake conceit and you hear the message" (ھو) i.e. "all except God is to vanish."

Man as the most exalted creation of God is essentially superior to the most precious treasures of the world. If he is given these treasures, it is then a trust of God of which he has been made the honourable trusty. He possesses whatever he does, only to dispose it of at God's command. God thus has bestowed on him the status of ruler-guardian of his boons. How can he then stoop low to the level of serfs and servants. Command is his, delegated to him by the Creator. Supremacy is given to him by the Supreme. Would that man could recognise his worth. Allama Iqbal says;

نہ تو زمیں کے لئے ہے نہ آسماں کے لئے

جہاں ہے تیرے لئے، تو نہیں جہاں کے لئے

بالِ جبریل ۵۵

"You are not for the earth nor for the sky. The universe is for you, not you for the universe."

Man is not aware of his dignity because he seldom peeps into his own self and even if he does, he does this superficially. He may try to know the secrets of the universe. He may try to survey the heights and depths all around him. He may try to do anything and everything imaginable. But the sorry feature of all his endeavours is that he never tries seriously to scan his own inner abode. His inner abode is perhaps more spacious than the world he lives in. Says Allama Iqbal with a strain of sorrowful rebuke.

بینی جہاں را خود را نہ بینی　　تاچند ناداں غافل نشینی!
نورِ قدیمی شب را بر افروز　　دستِ کلیمی در آستینی!
بیروں قدم نہ از دورِ آفاق　　تو پیش ازینی تو بیش ازینی!
زبورِ عجم ۶۷

"You behold the world, but you do not behold your own self. How long will you remain sitting (wrapped) in ignorance."

"You should enlighten the night with divine light in you. You are the hand of Moses hidden in the sleeve."

"You should set your foot out of the boundaries of the encircling universe. You are older than it, you are greater than it."

This potential of a human being is indicated by God Almighty Himself when He announced in the Quran that He breathed His own spirit into the structure of Adam. This breathing of the spirit has been accepted by the religious scholars in its literal sense as well as metaphorical one. For example Jauhari Tantawi takes it metaphorically meaning by it that God has honoured Adam gracing him with the status of a special affinity.There are others who maintain that breathing of God's spirit into Adam denotes the potentialities of man which are capable of imbibing the attributes of God. Anyway Adam stands out as a unique creation in the universe who has within him the World of Command as well as the world of Creation. He is a creation reflecting the attributes of the Creator. He is a lump of clay with a fraction or an iota of the Divine Light. This unique aspect of man's existence distinguishes him from all other existences. That Divine particle, howsoever minute, gives the "Self" of man an ego-hood essentially different from all other egoes. Allama Iqbal vehemently stresses this point;

نقطہ ء نوری کہ نام او خودی است　　　زیرِ خاک ما شرارِ زندگی است

اسرار و رموز ۲۱

"That particle of Divine Light which we call "Self"
is a spark of life under the crust of clay."

There is another honorific status of man. It was Adam's knowledge of the names of things. This knowledge was imparted to Adam by God Almighty Himself. It was this qualification of Adam, before which angels had to surrender, stating that they did not know more than what God had taught them, names of things not being a part of that knowledge. Thus according to Allama Shariati Shaheed, Adam's first teacher was God Himself. And it was God Himself who knew what kind of knowledge and how much of it could be given to the angels and Adam according to their capacities to accept it. It is obvious that Adam and not the angels were to deserve the title of the "Vicegerent of God on earth". Capacities differed, hence gifts differed.

Puffing or breathing of the Soul, with all shades of its meanings as well as the knowledge of the names of things, with all its connotations, make it incumbent on man to continue to grow spiritually imbibing attributes of God, with the help of light within and knowledge of things around. For this purpose proper potentialities were vested in man. These potentialities were called the Trust of God of which man was made the trustee. None else from all the created entities could take upon themselves this enormous burden of responsibility. Not even the angels could do it. Potentialities were granted commensurate with the extent of Trust. Have the sons and daughters of Adam risen to demands of that Divine Trust? Have they ever understood the meaning of

accountability. that account. Allama Iqbal exhorts the whole mankind to know the glorious Trust and profound responsibility.

مشو غافل که تو اورا امینی چه نادانی که سوی خود نه بینی!
زبور عجم ۱۰۱

"Forget not, you are His trustee. How inadvertant you are not to look upon yourself, (to know your significance)?"

It is obvious that man can do justice to his function as caliph of God on earth only when he attains "humanity" in the real sense of the word. His manhood cannot become perfect unless he reaches the degree of excellence as the "Abd" i.e. servant of God. And this is what we stated in the beginning of the chapter that the gist of Allama Iqbal's thought is to make man feel how he can realize his proper ego, his self, his manhood. He was vested with a particle of Divine Spirit and he was given the knowledge of the names of things. This contained the apprehension of the qualities of things. What was made possible for man was not so for the angels. But man cannot become the ideal man unless he inculcates in him the qualities of his Creator who created him in His own image.

If that is so then it is manifest that when, where and under whatever circumstances man bows before anything other than God he does harm to his nature, thus, he diminishes his grandeur and lowers his rank. If man denies the existence of God he declares war on his own essential being; if he worships more than one god he shatters his personality into pieces. A personality means unity, it connotes oneness. If unity is gone the personality is gone. In such cases, a person may look one but he possesses many personalities. Then, where to find the "Self" which is the symbol as well as the manifestation of unity. We can certainly assert that

he who is not one is none. Then who is to be brought up to be the Caliph of God and occupy the throne of Divine Vicegerency.

Allama Iqbal says;

گوہر دریای قرآن سفتہ ام　　شرح رمز صبغۃ اللہ گفتہ ام

پس چہ باید کرد مع مسافر ۷۴

"I have strung the pearls of Quranic sea. I have explained the code sign of "God's color."

And then Iqbal directs man to get coloured in God's way;

رنگِ او برکن مثالِ او شوی　　درجہاں عکسِ جمالِ او شوی

اسرار و رموز ۱۴۷

"Dye yourself in God's hue and become his example. Reflect His bounteous beauty in the universe."

A popular saying of the Prophet (S.A.S) is

تَخَلَّقُوا بِاَخْلَاقِ اللّٰهِ "Inculcate in you the habits of God."

Adopting the ways of God, transforms a non-entity into an entity, by and by, and thus turns non-existence into existence evolving it gradually to a level where its potentiality to become a reflection of Almighty Allah's attributes begins to show itself. A non-entity could grow to heights of excellence only because God had gifted his nature with this possibility and capacity. Here we have a verse from the Holy Quran;

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ط فِطْرَتَ اللّٰهِ الَّتِىْ فَطَرَ النَّاسَ عَلَيْهَا ط لَا
تَبْدِيْلَ لِخَلْقِ اللّٰهِ ط ذٰلِكَ الدِّيْنُ الْقَيِّمُ ق لا وَلٰكِنَّ اَكْثَرَ النَّاسِ
لَا يَعْلَمُوْنَ ○ (الرّوم-30)

"And so, set thy face steadfastly towards the (one ever-true) faith, turning away from, all that is false, in accordance with the natural disposition which God has instilled into man: (for), not to allow any change is to corrupt what God has thus created___this is the (purpose of the) ever-true faith, but most people know it not. *(30:30)*

Muhammad Asad in his commentary of the Holy Quran explains the above quoted verse;

"The term Fitrah, rendered by me as 'natural disposition', connotes in this context man's in born, intuitive ability to discern between right and wrong, true and false, and thus, to sense God's existence and oneness. The famous saying of the Prophet, quoted by *Bukhari* and *Muslim:* "Every child is born in this natural disposition, it is only his parents that later turn him into a Jew, a Christian, or a Magian. These three religious formulations, best known to the contemporaries of the Prophet, are thus contrasted with the natural disposition which by definition consists in man's intuitive cognition of God and self surrender (Islam) to Him. (The term "parents'has here the wider meaning of social influences' or 'environment'.

This shows that the nature of man remains inwardly "Muslim", and the particle of Divine Light cannot be taken away from it. No doubt when wrapped up in wrong notions, ideas, ideologies and encrusted with high handed greedy ambitions, the real nature of man gets buried and is rendered inoperative. It does not mean that it dies out. Perhaps, when scratched with some penetrating faith-device it may reappear. This is what Maulana Rumi had said;

بادچوں بگذاشتی پیغام ھوست

"You discard false pride and wrong ambitions and you hear the message of God."

By nature man is pure and it is the unique honour of man that the Creator Himself declares that the nature or the natural disposition of man was made according to the nature of the Creator. Yet one thing about which Allama Iqbal is tremendously alert is that man's imbibing God's attributes should never mean man's ego submerging in the Supreme Ego. That would on the one hand tantamount to losing its identity, and on the other hand the idea will come nearer to the creed of incarnatiion. One is sin against the individual ascendance of man's ego, the other sin against God's transcendance. Imbibing God's attributes is one thing but losing individuality and self is quite another. To inculcate God's qualities does not connote entering into partnership with God which is to commit (شرک) "shirk". In this regard not an atom of doubt should be entertained. Allama Iqbal says;

از زیانِ صد شعاعِ آفتاب کم نمی گردو متاعِ آفتاب

جاوید نامہ ۱۰

"By going away of hundreds of rays the commodity of the Sun is not decreased."

Here the sun is that transcendental Sun which creates and enlightens without losing anything.

With that atom of Godly element ingrained in man, a man living and progressing on God's path in accordance with God's guidance, virtually, surrenders not to God only but conforms to and obeys his own original nature as well. He remains with himself as well as with God. By and by he comes closer to his

personal individual ego as well as the Supreme Ego. This, on the contrary must imply that he who denies God denies his ownself and does not remain alive as a man but just as an animal having two legs.

Some classical Greek philosophers believed that man by nature felt attracted towards something above as if man's soul contained an element for which the central magnetism was above. When the magnetic element within becomes dull on some score then the check on him is loosened and he begins to loiter hither and thither, not consciously cognising the nature of his loss. That unconscious feeling of loss can be characterised as the hunger of the soul which was cut off from its source. In fact he wants to re-establish his spiritual link with the original Source but he does not know vividly what he wants. He wanders and wanders. He continues straying. Iqbal, in the following verse, explains this phenomenon of man's search;

ذوقِ حضور در جہاں رسمِ صنم گری نہاد
عشق فریب می دہد جانِ امیدوار را
زبور عجم ۳۳

> "The spiritual hunger for Divine proximity gave birth to the art of idol-making. This is how Love enchants the restless and longing soul."

It shows that idol making or finding out any other object for worship originated with man's desire to quench his spiritual thirst for Divine Presence. We can suppose that idolatary in the beginning was not a rebellion against the belief in the unity of God, it was rather a misguided expression of man's love for God. Followers of Budhism and Jainism who did not believe in God had to build idols for their preceptors to fill the vacancy of their longing for Divine affinity. Maulana Rumi in his own pithy

words has expressed the same subject in one of his verses;

ہر کسے کو دور ماند از اصلِ خویش   باز جوید روزگارِ وصلِ خویش

"Everyone who remains away from his Origin must try again to search for the days when he was one with his own self."

Human beings have been worshipping since time immemorial. They have worshipped their ancestors; carved, built and shaped idols signifying forces of Nature. Sometimes the idols were made of wood or clay, sometimes of stone and brick. Metals also were used for making idols, from iron and brass to silver and gold. Precious stones too of different colours, were availed of, especially when idols were carved in miniature. The grandeur of idols lay in the capacity of the adorers how much they could spend. The worshippers brought even sun and moon down to earth and placed them in temples dedicated for them. Thus they localised, rather, nationalised the universals.

For instance, here is an account of how the Hindus of India looked up to their gods. Savitri Devi states in her book *A Warning to the Hindus*.

"It's (India's) gods and godesses are no doubt world forces philosophically, but practically and socially they are Indian. Most Indians cannot realise yet what an advantage it is for them as a nation, to be compatriots of their gods and godesses."

The book quoted above was written in 1946. It relishes of idolatrous religion that prevailed in India and out of India about four thousand years ago. Others, most of them if not all, have changed. Now for them their idols are no more than pieces of art. But in India gods are still worshipped. They are still deities, for the overwhelming majority of the Hindus.

Psychologists say it is fear or the instinct of self preservation that makes men worship idols possessing symbolic attributes. But others think otherwise. For example, religious peoples whose religion is based on revelation believe that worshipping is ingrained in human nature as already explained. To be afraid of something is one thing, to worship quite another. Human beings worship because they are created to worship their Creator. But this instinct, as it is the wont of all instincts when corrupted or handicapped by social surroundings or other circumstances find other modes for its unfolding. It falls upon false gods. Idol worship, it seems, is a false or corrupted expression of man's impulse to worship God.

Man grows physically and mentally, depending on how an individual is brought up. He is not mere body nor sheer souls. He is both body and soul. And both body and soul need suitable nourishment. Apart from environment and social factors, the body hungers for material food. The soul hungers for non-material categories for its nutriti on. Among these are love, belief, worship. Material food makes man grow like all other breathing existences. Love, belief and worship make man develop and progress as a human being. Man's physical growth, as the growth of all living bodies has categorical limits. But his mental and spiritual progress has no limits. Man can rise to any spiritual heights and can become boundless. He possesses an atom of Divine Light, as his soul. It is God's breath, says the Quran.

Man's beginning is no doubt overwhelmed by nature but his upper most reach is God Himself, God who has created the universe out of nothing, who sustains, and is the fountain-head of all that existed, all that exists and all that is being added to the universe every fraction of a moment. That is the creative will of

God. Man is capable of creating a fellowship with his creator. In the words of Allama Iqbal;

> "Indeed the evolution of life shows that though in the beginning the mental is overwhelmed by the physical, the mental as it grows in power tends to dominate the physical and may eventually rise to a position of complete independence."

This gradual progress is to be earned. Man has to toil for it. What is naturally given is the potentiality to rise higher than all matter. This upward effort on the part of man is in fact the effort towards the realisation of his self. As long as an individual remains earth-rooted, he remains, as if, without a self - the self of a man. He can find himself only through in his belief in and worship of God.

True religion is that God is one. He does not beget. He is not begotten. The One is absolutely one. In Judaism there are two, in Christianity three and in Magian belief it is an element i.e. fire, which is worshipped. From that point the path opens for still other created things to share Divinity, one becoming many. This worship of many gods went on adding to the number of gods till they became innumerable. One thing is obvious. All such things were tribal, clanish, territorial, racial, spatial, regional and seasonal. They kept their worshippers, and naturally so, alien to other clans, tribes, societies, nations. Rather they presumably protected their adorers of one caste, class and entity against those of others. Every society, every, class had its own gods to worship. All those who worshipped other gods could not be treated as kins. As many gods as many kinds of human beings. Thus human beings cannot be visualised as one "mankind" as long as they do not believe in and bow before one God.

The ingrained faculty of worship and belief in one God gone astray can play havoc with the adorers. Idols begin to live in their minds. Their vision narrows down to the bounds of the images, moulded, carved and shaped by themselves. The idols deprive their adorers of their selves who become, so to say, soulless. The worshsip of material idols made them materialist. As the gods, so the devotees. The object worshipped must affix its stamp on the mind of the devotee and snatch away his spiritual individuality.

No doubt the nature of man tried its best to categorise gods, though it could not easily rise above the level of related milieu. After all, the idols could not all be equal in power and prowess. Some were surely better than others. Then why could not there be one better than all, the best and the greatest of all gods, the God of gods.

In almost all of the idolatrous societies, this idea remained at work and the amazing phenomenon is that every society characterised the sun as the biggest of all gods, rather the god of them all. Yes the Sun was the biggest, the brightest. No wonder then that in Egypt, India, Babylonia, Persia, Japan, it was the Sun that was held in the highest esteem.

The Sun at least gave them the idea of one that was, above all. The point is that from many gods to one particular god, though a long journey, was natural. It can be presumed that the Sun stood for a bridge between the many and the one. Why did, all the societies entertain the idea of one god who could be supposed to be the god of all other gods, if the idea was not implanted in their nature. Pascal contends that men know that there is a God. Without knowing what God is, man can never mention the last number.

With the help and guidance of intellect only, human beings could not go beyond this. The first sentence and the only sentence preserved from a book of Pythagoras entitled "On the Gods", reads thus;

"With regard to the Gods I cannot know whether they exist or do not exist, nor what they are like in appearance, because the factors preventing knowledge are many, the obscurity of the subject and the brevity of human life."

It was the revelation, through prophets of Almighty Allah that mankind whom was given authentic information about the One they had sought after. There were not many who ventured to listen to the prophets. Their fixation with false gods made them run away from paying heed to the Truth. They mocked at the messengers of Allah. They stoned, even killed them and behaved like savage patients who pounce upon those who try to cure them.

Anyway it were the prophets of Allah who preached the unity of God and the equality and fraternity of all mankind. That was the gist of the message delivered by all prophets. It is only they who made human beings understand that the universe is one, it is so only because the Creator of the universe is one.

It is through Allah the Creator that human beings are not castes, or classes or kinds but one mankind. Mankind can never attain self consciousness except through His grace. The universe in the ontological sense is one circle. It cannot have more than one centre. Without One God as the controlling centre, there can be no harmony in the universe, nor can there be unity in human beings.

Man cannot evolve into a perfect entity without his belief in god because only according to the law and the purpose of God can man shape his behaviour and destiny. Say William Temple;

> "Life cannot be fully integrated about the self as centre; it can only be fully integrated when it becomes God - centred, for God is the real centre of the real world. His purpose is its controlling principle, only in Him, therefore can all creatures find a centre which brings them all to harmony with one another."

The idea of the unity of God is not just an object of theological rhetorics. It is an active principle of life. It is a discipline a command. It is not some specified form of prayer. It is a comprehensive worship. He who leads his life according to the commandments and prohibitions revealed by God to the last of the prophets, i.e. Muhammad (S.A.S) all his life, all his deeds and actions are worship, his very breath is worship. This consciousness of one God, one code of life the best embodiment of which is the Holy Prophet, brings about harmony in individual selves as well as among all societies.

Following verses of Iqbal elucidate this idea convincingly. How clearly did Iqbal understand the demands of faith in oneness of God!

زندہ قوت تھی جہاں میں یہی توحید کبھی　　آج کیا ہے؟ فقط اک مسئلۂ علم کلام
روشن اس ضو سے اگر ظلمتِ کردار نہ ہو　　خود مسلماں سے ہے پوشیدہ مسلماں کا مقام
میں نے اے میر سپہ! تیری سپہ دیکھی ہے　　قل ھو اللہ کی شمشیر سے خالی ہے نیام
آہ! اس راز سے واقف ہے نہ ملا، نہ فقیہہ　　وحدت افکار کی بے وحدتِ کردار ہے خام

ضرب کلیم ۳۷

"There was a time when the oneness of God was a living force, whereas today it is nothing but one of the problems of theology. (a mental exercise)"

"If this living force does not illumine the darkness of character then even a Muslim (whose religion is based on the belief in the unity of God) himself will not be able to cognize the real status of a Muslim".

"O you the commander of the combatants! I have observed your battalions. Their sheaths are bereft of the sword of Allah i.e. complete faith in and reliance on Allah only (their faith in God is dwindling)."

"Alas the Mullah and the Jurist both are unaware of the fact that unity in thinking is not sound without unity in actions.

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IQBAL ON REALISATION OF PERSONALITY *

Conventionally speaking, the Persian word *Khudi* (self) suggests negative connotations such as selfishness, egotism, and all other words of unkind complexion. Yet Iqbal takes this word in a new sense, that is to say, Self, Personality, Ego, and gives it an absolutely positive import. Also in the Sufic realm his new thinking caused the deepest dismay as in the Self there was traditionally seen something which had got to be annihilated in the Divine Essence. A stoically inclined group of Muslim mystics could not easily accept a philosophy that taught them to watch over the growth of their personality and to strengthen it, instead of merging it in the highest bliss of union with the Only Reality. Iqbal held that the Muslims of the subcontinent had been corrupted by the influence of Persian pantheistic ideas, and as a result they had forgotten almost everything of true Arabic Islam and its ideals (M I 24); now he wanted to unveil the true face of Islam. Setting aside the customary ideals of self-surrender and quietism, he put forth a new doctrine of the *Self:* man is the vicegerent of God, he has to strengthen his personality and to cooperate with his Creator.

Human instincts, if seen in the psychological perspective, need to be regulated by the principle of equilibrium. No instinct is to be thwarted altogether, nor is it to be allowed to override

* This article was read at the forum of Defence College, Quetta in May, 1989; later on published in DA'WAH, Issue No.22, June 1991 DA'WAH Academy, International Islamic University, Islamabad.

the other instincts. All have their functions within limits. In Iqbal's opinion this natural demarcation of limits is totally identical with the Shariah or "Divine Law", and to abide by the "limits" is "justice", which Taha Husain calls as the pivotal point of Islamic doctrine. According to the Quran, a man who transgresses the "limits", is indeed untrue to himself, and Almighty God, therefore, let him remain unguided, groping about in the fog of his psychic chaos. In fact, his own inner impulses warrant this Divine wrath. That is why in the Islamic jurisprudence had, i.e. the "limit" is synonymous with "punishment". The long and the short of it is that to remain within "limits" is to be well-poised, good and beautiful. Imam Ghazali makes a very clear pronouncement in this regard. "Beauty", he says, "is almost universally recognized as a thing of intrinsic value. It means the orderly and systematic arrangement of parts, and this is not the quality of material things alone; it lies in the activities and behaviour of man and in his ideas and concepts. Whatever is beautiful is loved by us for its own sake. "This immediately recalls to our mind Iqbal's beautiful lines in the praise of a Perfect Believer:

فطرت کا سرودِ ازلی اس کے شب و روز آہنگ میں یکتا صفتِ سورہ رحمٰن

ضربِ کلیم ۹۳

"Eternal hymn of Nature he sings day and night.

Peerless in tone, and symbol of Surah *Ar-Rahman.*"

Some opinions say that Iqbal's philosophy of the Ego is simply power-oriented. But this is misleading and altogether unwarranted. Power, according to Iqbal, must be qualified; it is with him not a blind pursuit, ruthlessly aimed at. Whatever power there is for man, it is on account of his respect for "limits" (hudud). Submission to "limits makes power worthy of quest. Power without restraint or obligations is unthinkable for the poet-philosopher.

"It is not the beginning that counts," says Iqbal, "it is the upper-most reach of the emergent that matters". At the animal level a human being is incapable of gaining self awareness. To outgrow earthrootedness is not an easy job as one has to do a brain-racking effort to achieve this end. Quite naturally, as is the wont of every earth-treading animal, man feels comfortable in proportion to his nearness to earth". Says Iqbal:

دلی چون صحبتِ گل می پزیرد   همان‌دم لذّتِ خوابش بگیرد
شود بیدار چون 'من' آفریند   چو 'من' محکومِ تن گردد بمیرد
ارمغانِ حجاز ۹۸

"The same pleasure of sleepiness,

Overpowers a heart with earthly strain.

Yet on creating "I" it wakes up.

And swayed by the flesh it dies out".

Man is not entirely made of dust, a celestial spark is also embedded in his earthly structure, by virtue of which he enjoys the status of God's vicegerent on earth. With reference to this dualism or two irreconcilable elements of human nature Iqbal says that swayed by the flesh, man becomes indifferent to unravelling the secrets of the universe and the satisfaction of material comfort and carnal desires becomes the sole purpose of his life. In other words, he is drifted away from God Who should perpetually remain at the centre of all his aspirations and activities. And vice versa the awakening of the heart makes his whole life God-oriented which, in turn, strengthens his ego.

It fact the heart is the gist of Iqbal's thought, and he precisely highlights this point in the *The Reconstruction of*

Religious Thought in Islam which opens up with the following words:

> "What is the character and general structure of universe in which we live? How are we related to it?
>
> What place do we occupy in it, and what is the kind of conduct that befits the place we occupy?

Unfortunately man is unaware of his real status in the universe, rather he avoids knowing about his own greatness. His real splendour is too dazzling. He shrinks from the very thought of his psychic expanse. On the other hand he feels complacent within his own limits, the limits of his sense-perception. And when the scope of sense-perception outsteps his normal cognitive range, things become awesome for him. This is certainly not surprising. Let an enormously vast stretch of land burst upon an unfamiliar eye. Let a person ascend a high minaret for the first time in his life. Let a person experience some unusual smell. In short, a thing to which a person is not used, makes him shrink, shiver and crouch. Yet it is the same two-legged animal who surmounts the Mt. Everest, descends on the moon and still hopes to reach the remotest planets of the solar system.

But man's knowledge, as such, deals with the material world. It is the outer world being dealt with by the outer weapons of man. His inner world remains hidden from him. In fact, his inner senses are much more acute and subtle. His potentialities remain unrealized. Unlike animals, mankind has been equipped with the faculty of choice. A human being is responsible for his actions and accountable to God for what he does. But his moral edification is subject to battling against his lower self or animality and vanquishing it. He has to be the captain of his fate and master of his soul. But this he would not do. Perhaps he is

too big to comprehend himself. A human being may be a fighter, a student, a scientist, a physician, an explorer and astronaut and what not. He may be anything but he will not dare survey his own self to get to know to what spiritual heights he can rise. His inner world is much more expansive and non-spatial. Laments Iqbal pathetically:

بینی جہان را خود را نہ بینی   تاچند نادان غافل نشینی!
نورِ قدیمی شب را بر افروز   دستِ کلیمی درآستینی!
بیرون قدم نہ از دورِ آفاق   تو پیش ازینی تو بیش ازینی !
زبورعجم ٦٧

"You behold the world but you do not behold your own self. How long will your remain wrapped up in ignorance."

"You should enlighten the night with Divine light in you. You are the hand of Moses but hidden in the sleeve."

"You should outstep the boundaries of the changing world. You are older than it, you are greater than it."

Jacques Maritain states:

"In the flesh and bone of man there exists a soul which is a spirit and which has greater value than the whole physical universe. Dependent though he may be upon the slightest accidents of matter, the human person exists by virtue of the existence of his soul which dominates time and death. It is the spirit which is the root of personality."

A person is something concrete and tangible, hence "sensible", while his personality is an abstract and intangible phenomenon, hence for a scientist it is "nonsense". In other words, his exterior is fashioned out of matter, whereas his personality is explained in terms of values. As for values, they stand out of the ken of science. To make our point more clear, personality rests on the soul. Moreover, one person has a single personality alone. But we observe generally more than one personality possessed by one person. This shows that the great majority of human beings do not possess one integrated "self". The self has to be one - it means one entity. If there are many "selves" in one person, he is without a self - without unity, without inner and outer truths becoming one. Such a person has "split personality - he remains unrealized as a human being. Oneness begins to take shape when the soul begins to overwhelm a person's existence. If the case is otherwise, the result will also be otherwise. And the tragedy is that human beings look at everything from spatial perspective, and rarely try to peep into their psychic expanse which is infinite. But the question arises whether man really knows about even the outer world. Lincoln Barnett states:

> "He (man) does not understand the vast veiled universe into which he has been cast for the reason that he does not understand himself. He comprehends but little of organic processes and even less of his unique capacity to perceive the world about him to reason and to dream. Least of all does he understand is his noblest and most mysterious faculty; the ability to transcend himself and perceive himself in the act of perception."

To be sure, man can sit in judgement on his own self. He can be the critic of his own critical sense. This means that there is an unearthly streak in his nature which may be defined as a

Divine spark. In fact, man has both earthly and unearthly roots. It is here that we are confronted by the question as to who says "I" and "My" Iqbal poses the same question and also offers the answer:

اگر گوئی کہ 'من' وہم و گمان است　　نمودش چون نمودِ این و آن است
بگو با من کہ دارای گمان کیست!　　یکی در خود نگر' آن بی نشان کیست؟
جہان پیدا و محتاج دلیلی!　　نمی آید بفکرِ جبرئیلی
خودی پنہان زحجت بی نیاز است!　　یکی اندیش و دریاب این چہ راز است!
خودی را حق بدان باطل مپندار　　خودی را کشتِ بی حاصل مپندار

زبور عجم ۱۰۸

Translation of these verses is given by Iqbal himself and it is as under:

"If you say that the "I" is mere illusion - an appearance among appearances. Then tell me who is the subject of this illusion?"

Look within and discover, the world is visible.

Not even the intellect of an angel can comprehend it.

The "I" is invisible and yet needs no proof. Think a while and see thine own secret.

The "I" is truth, it is no illusion.

Do not hink self to be a field without yield. (I have ventured to add the last line)

(*Thoughts and Reflections* - by Iqbal)

Explaining the meaning of the concept of Khudi in his introduction to the first edition of *Asrar-i-Khudi* . Iqbal observes:

"What is this luminous centre of the unity of intuition or mental awareness which intensifies human thoughts and feelings? This mysterious thing is the repository of the diversified and unlimited potentialities of human nature; it forms up appearances, yet remains invisible in itself. Is it an eternal fact, or has life, in order to fulfil its immediate practical needs that invented this fanciful delusion or plausible deception? From the viewpoint of ethics, the way of life of individuals and nations depends on the answer to this question."

The answer to this question, says Iqbal, does not depend on the intellectual capacity of an individual or of nations, as much as it does on their attitude.

Iqbal as a poet-philosopher of Islam gives the message of love, hope and dignity of man. For him, as for almost all great thinkers of the world, the self of man is an intriguing problem. Paragraphs that follow deal basically with the same problem: Can a self actualize, i.e. can a homo sapien become really a human being? The Quran and Sunnah are the two main sources of inspiration for Iqbal. He believes that only by obeying the commandments of Allah and following the Prophetic practice one can fully realize one's potentialities.

Every individual is a unique phenomenon. He comes to the world alone and also quits it alone. And alone is he called upon by his Creator and Sustainer to account for the deeds he performed in this world. There is no proxy in birth. There is no proxy in feelings of pleasure and pain. There is no proxy in death. There is no proxy in the accountability - it is subject to the degree of self-consciousness of the individual. To be conscious is to be responsible.

Yet the question remains whether a self really becomes conscious and is ever fully realized. All sensate and insensate existences, barring human beings, mature into what they are supposed to be. A seed grows into a full tree according to its genre. An animal is a born animal and grows into a complete animal of its kind. All plants are earth-rooted from the beginning to the end. All animals remain animals throughout their lives. They cannot outgrow their animality. They are not created for doing that.

And what about man? Does he remain at the same level from birth to death? No, he grows. He can grow intellectually or spiritually to an unlimited extent. Yet this is conditioned by the exercise of his choice and willpower. Le Compute du Nouy ends his book "Human Destiny" with the following words which are cautiously flattering:

> "And let him (man) above all never forget that the Divine spark is in him and in him alone and that he is free to discard it or to come closer to God by showing eagerness to work with Him and for Him."

Man in his spatial aspect is a material entity - a handful of clay. But that is just the start. Again to quote Iqbal:

> "It is not the origin of a thing that matters, it is the capacity, the significance, and the final reach of the-emergent that matters."

From spatial aspect man is governed by material pulls, a state that manifests the dominance of unbridled instincts. There is nothing essentially wrong with instincts. Their running riot is wrong. All forces need control, but control does not mean elimination. Bridled instincts are like the tamed horses who are much more useful than the untamed ones. It takes long to reach the stage where instincts bow before the commanding rational

self. This means the dominance of spirit over matter. The impulse for change is an ingrained quality of man. But external factors just stir up the inner possibilities. Without the inner capability no foreign aid can be of any use. It is the sense of moral destiny which places man above other creatures of lower level. Iqbal says:

> "Indeed the evolution of life shows that though in the beginning the mental is dominated by the physical, the mental, as it grows in power, tends to dominate the physical and may eventually rise to a position of complete independence."

First of all, a man should be conscious of his preference or choice. This consciousness is the starting point towards consolidating one's self - a self has to progress to achieve oneness. If a human existence lacks mental oneness, in a certain sense it will be considered as non-existent. If there are many "selves" in one "self", the self concerned is without one particular entity. No man can perform any feat unless as a first pre-requisite he evolves "oneness" within himself.

Learning in a general sense may make a good physician of a homo sapien. Experience may build an ordinary artisan into a renowned architect; training may turn a rough farmer into a competent commander of a well-equipped army; instruction and knowledge may shape an ordinary political worker into an intelligent diplomat, so on and so forth. But this type of evolution may preclude a genuine manhood - man may inwardly remain an animal, ruthless, avaricious, cruel. Sublime sentiments like benevolence, human sympathy and altruism may have nothing to do with him. Because all this emanates from moral training. Yet moral dignity - which alone accounts for man's superiority over non-human creatures - comes with a clear sense of destiny. Furthermore, only the God - oriented activities make

an individual a unified self. And this calls for all-encompassing singleness of man's personality.

Every purpose has an impact on the personality of the pursuer. Little wonder, a belief in polytheism is incompatible with psychic unity and results only in a split personality. Whereas, the attachment with one God imparts psychic unifi- cation, coherence and equiblibrium to the believer. Obviously, an idolator, howsoever civilized and sophisticated, can never develop an integrated and reliable personality.

Man begins to cultivate oneness in him when he starts rising above material pulls. Conquering his material self brings him near to conquering the universe, because in his own self he is a microcosm. He who rules the microcosm should be capable of ruling the macrocosm. A journey towards God gradually frees man from carthly bondages. He rises above the flesh, he fears God only, and he seeks no favour from anyone other than God. In this state man feels he has become his own master. What a thrill; In Iqbal's opinion.

چیست دین؟ برخاستن از روی خاک؟ تا ز خود آگاه گردد جانِ پاک!

جاویدنامہ ۱۳

"What is Faith? It is outgrowing earthrootedness so that the soul, purged of matter, may become self-conscious."

Bergson also said the same thing: Evolution is the history of the effort of life to free itself from the domination of matter and to achieve self-consciousness.

Man's journey towards the One is a unifying experience. He should become one provided he imbibes the attributes of God, a state attainable only through abiding by God's Law. George D.Kelsay has stated in this regard:

"Man is truly man and truly person only If he responds in obedient love to the Divine Call. He is so created that he has no true life except in God. He is an "independent" being who can only be himself in free response to the call of God in every detail of his life."

God Himself speaks of the inner potential of man when He says, "I breathed My Own Spirit into him!" The religious scholars interpret this Divine act both literally as well as metaphorically. Jauhari Tantawi takes it metaphorically, meaning by it that God graced Adam with the status of a special affinity. Others say that the puffing of God's Spirit into Adam denotes that man is capable of imbibing the attributes of God. Anyway, Adam stands out as a unique creation in the universe-both the World of Command and the world of Creation are reflected in his psyche. This unique aspect of man distinguishes him from other creatures. The Divine particle, howsoever minute, gives the "self" of man an ego, essentially different from all other egos, as says Iqbal:

نقطہء نوری کہ نام او خودی است　　زیرِ خاک ما شرارِ زندگی است

اسرار و رموز ۲۱

"That particle of Divine Light which we call "Self" is a spark of life under the crust of clay."

There is yet another status of man. It was Adam's knowledge of the names of things that was imparted to him by God Almighty Himself. It was this qualification of Adam to which angels had to surrender, stating that they did not know more than what God had taught them, the names of things not being a part of that knowledge. So Adam's first teacher was God Himself. Obviously, only Adam, and not the angels, could merit the title of the "Vicegerent of God" on earth.

Puffing of the Soul, with all shades of its properties and potentialities, induces man to continue to grow spiritually drawing on the attributes of God, aided by the knowledge of things around. Man was made God's trustee of the potentialities which were vested in him. No other non-human creatures are privileged to enjoy or share this unique, enviable position. But it is to be seen how far he has explored his unlimited potentialities and whether he has come up to Divine expectations. He is also supposed to know that he is answerable to his Creator for his earthly role which, in turn, will determine the nature and measure of his unearthly life after death. Iqbal warns man of indifference to the mission of his worldly life in these words:

مشو غافل کہ تو اورا امینی   چہ نادانی کہ سوی خود نہ بینی!

زبور عجم ۱۰۱

"Forget not that you are His trustee. What an ignorance that you do not look into yourself (to know your significance!)"

It is obvious that man can do justice to his function as God's vicegerent on earth only when he attains to "humanity" in the real sense of the word. This is, indeed, conditioned by a complete surrender to Divine commands. And this makes the gist of Allama Iqbal's thought i.e. to make man feel how he can realize his proper ego, his self, his manhood.

The practice of Divine principles, as revealed to Prophets, involves the process of spiritual evolution in man. Or in the wake of gradual self - purification, God's attributes start reflecting in his heart; his ego keeps growing till it identifies itself with the Universal Ego. The Quran says:

فَاَقِمْ وَجهَكَ لِلدِّينِ حَنِيفًا ط فِطرَتَ اللهِ الّتَى فَطرَ النَّاسَ عَلَيهاَ ط
لاَ تَبدِيلَ لِخلقِ اللّٰه ط ذٰلِكَ الدّ ِينُ القَيِّمُ وَلٰكِنَّ اَكثَرَ النَّاسِ
لاَ يَعلَمُونَ○ (الروم -30)

"And so, set thy face steadfastly towards the (one ever-true) faith, turning away from all that is false, in accordance with the natural disposition which God has instilled into man; (for) not to allow any change to corrupt what God has thus created - this is the (purpose of the one) ever-true faith, but most people know it not."*(30:30)*

This means that belief in one God conforms to man's own nature, whereas to worship things other than God corrupts his true nature.

Muhammad Asad in his commentary on the Holy Quran, explains the above quoted verse:

"The term Fitrah, rendered by me as 'natural disposition', connotes in this context man's inborn, intuitive ability to discern between right and wrong, true and false, and thus, to sense God's existence and oneness, as in the famous saying of the Prophet, quoted by *Bukhari* and *Muslim* 'Every child is born in this natural disposition, it is only his parents that later turn him into a Jew, a Christian, or a Magian.' These three religious formulations, best known to the contemporaries of the Prophet, are thus contrasted with the natural disposition which, by definition, consists in man's instinctive cognition of God and self surrender (Islam) to him. The term "parents" has here the wider meaning of "social influences" or "environment".

This is the first of three stages which Iqbal regards as essential for the development of the ego. He calls this stage "obedience to the law". And without proper self-restraint, a committment of obedience, the freedom of choice enjoyed by the individual, not only leads him astray and defeats the very

purpose of evolution but also impairs his social interconnections on the basis of which he achieves his desired ends. If everybody were free to do what he likes, there would be no knowledge, no science, no morality and no religion. According to the Quran, all universal phenomenon unswervingly obey the laws of Nature, but this does not arise out of their own free choice. It is man alone who has the option to do right or wrong. And history tells us that man has often chosen to disobey the Divine Law given to him through Prophets. In Islam, it has been crystallized into final shape and Iqbal, therefore, urges man to surrender to it, out of his own sweet will:

در اطاعت کوش ای غفلت شعار　　　می شود از جبر پیدا اختیار
ناکس از فرمان پذیری کس شود　　　آتش ار باشد ز طغیان خس شود
اسرار و رموز ۴۱

"Endeavour to obey, O heedless one!
Liberty is the fruit of compulsion.
By obedience the man of no worth is made worthy;
By disobedience his fire is turned to ashes."

شکوہ سنج سختی آئین مشو　　　از حدودِ مصطفیٰ بیرون مش مرو
ایضاً ۴۱

"Do not complain of the hardness of the Law. Do not violate the statute of Muhammad."

Iqbal's idea of harmony is none other than the compulsion accepted by the component parts of an organic whole. Take the example of music: it is only the discordant sounds which tend to harmonize under a mechanical compulsion; it is to this compulsion that music owes its strength and its magic-power. Again, what is Taj Mahal, one of the world unique wonders. It

may be called poetry in marble: an exquisite symmetry. Yet it is only a variety of building material which has gone to its awe-inspiring making under the architectural principle. What is an army? It is only a battalion of individuals compelled to organise themselves and observe discipline, wherein lies its power to conquer and defend. Without a self-imposed discipline and compulsion the army is merely a shapeless mass. The whole idea has been beautifully expressed by Iqbal in a number of verses such as the following:

برگِ گل شد چون زآئین بستہ شد   گل زآئین بستہ شد گلدستہ شد
نغمہ از ضبطِ صدا پیداستی   ضبط چوں رفت از صدا غوغاستی
درگلوی ما نفس موجِ ہواست   چون ہوا پابندِ نی گردد نواست

اسرار و رموز ۱۱۵

"The Petal becomes a rose when bound by law,

And the rose bound by law becomes a nosegay.

The music is a controlled sound;

When the control is gone, the music is turned
into noise.
Breath in our throat is a wave of air,
which, imprisoned in a reed, becomes a melody."

The second stage of this discipline is self-control which, in the words of Iqbal, is the "highest form of self-consciousness or Egohood". In order to bring out full realisation of the spirit of law, the individual is supposed to develop self-control. In the absence of such control, obedience usually degenerates into mere mechanical and automatic conformity. The real driving force in that case would not be the individual's volitional submission to the law but rather the ideal of simple conforming to a spiritless social code or habits formed under this external compulsion. Adam was

born out of clay and in this making, according to Iqbal, "love and fear were mingled ..."; fear of this world and of the world to come, fear of death, of all the pains of earth and heaven; love of riches and power, love of country; love of self, kindred and wife". In him, "clay is mixed with water. (he) is fond of ease, devoted to wickedness and enamoured of evil". All earthly elements of his nature drag him down to the lowest level of degradation. Immunity and protecting against these tendencies lies only in self-control and obedience to the law without which the individual's life would be a mere playground of blind instincts and capricious impulses.

ہر کہ بر خود نیست فرمانش روان　　می شود فرمان پذیر از دیگران

اسرار و رموز ۴۲

"He who does not command himself becomes a receiver of commands from others". Instead of controlling himself he will be under the control of his lower nature.

To help the individual attain self-control, Iqbal tells him to follow the Islamic doctrine completely. First, the belief that there is no supreme power in the world except God. This safeguards him against submission to a life of fear and superstition.

تا عصائی لااله داری بدست　　ہر طلسم خوف را خواہی شکست
خوف را در سینۂ او راہ نیست　　خاطرش مرعوب غیر اللہ نیست

ایضا ۴۲

"So long as thou hold'st the staff of 'there
is no God but He',
Thou wilt break every spell of fear.
Fear finds no way into his bosom,
His heart is afraid of none but Allah."

Later, he comes to the four remaining obligations. The daily prayer for a Muslim, "is like a dagger, killing sin and way-wardness and wrong;" fast "breaches the citadel of sensuality"; almsgiving "causes love of riches to pass away and makes equality familiar", and "fortifies the heart with righteousness;" pilgrimage "is an act of devotion in which all feel themselves to be one" and "which destroys attachment to one's native land". All these practices are a means of strengthening the higher nature of man and enable him to achieve full control over baser tendencies. As a logical consequence of both these disciplines, obedience to the law of Islam and control of one's lower self through the prescribed means, the ego attains to the highest stage in life on this earth, viz. God's vicegerency. Such an individual "is the completest Ego, the goal of humanity, the acme of life both in mind and body; in him the discord of mental life becomes a harmony. The highest power is united in him with the highest knowledge. In his life, thought and action, instinct and reason become one. He is the last fruit of the tree of humanity and all the trials of a painful evolution are justified because he is to come at the end. He is the real ruler of mankind; his kingdom is the kingdom of God on earth. Out of the richness of his nature, he lavishes the wealth of life on others and brings them nearer and nearer to himself.

ای سوارِ اشہبِ دوران بیا   ای فروغِ دیدہ ی امکان بیا

اسرارو رموز ۴۵

"Come, thou rider of the Time;
come, O'treasure of Potential Power"

The more we advance in evolution, the nearer we get to him. In approaching him we are raising ourselves in the scale of life. The development of humanity both in mind and body is a

condition precedent to man's birth. For the present he is a mere ideal, but the evolution of humanity is tending towards the production of an ideal race of more or less unique individuals who will become his fitting parents. Thus the Kingdom of God on earth means the democracy of more or less unique individuals presided over by the most unique individual possible on this earth.

[illegible] themselves [illegible] and which destroys attachment to one's native land." All these practices are a means of strengthening the higher [illegible] of man and enable him to achieve full control over baser [illegible]. As a logical consequence of both these [illegible] obedience to the law of Islam and control of one's lower self through the prescribed means, the ego attains to the highest stage in life on this earth, viz. God's vicegerency. Such an individual "is the completest Ego, the goal of humanity, the acme of life both in mind and body; in him the discord of mental life becomes a harmony. The highest power is united in him with the highest knowledge. In his life, thought and action, instinct and reason become one. He is the last fruit of the tree of humanity and all the trials of a painful evolution are justified because he is to come at the end. He is the real ruler of mankind; his kingdom is the kingdom of God on earth. Out of the richness of his nature, he lavishes the wealth of life on others and brings them nearer and nearer to himself."

[illegible]

"Come, thou rider of the Time,
come, O treasure of Potential Power."

The more we advance in evolution, the nearer we get to him. In approaching him we are raising ourselves in the scale of life. The development of humanity both in mind and body is a

IQBAL ON ISLAMIC RESURGENCE

Iqbal began composing verses in his boyhood at Sialkot. He moved to Lahore in 1895 and joined the Government College as a student of third year. Here he started taking part, and frequently so in poetic sessions, regularly held at the residence of some well-to-do gentlemen who were endowed with literary taste. By and by, he came to be known as a talented and promising poet in the literary circles of Lahore. As was usual with the poets of that era he used to compose verses in the form of ghazal, a form most popular in Persian and Urdu poetry. But it was Iqbal's participation, as a poet, in the annual sessions of Anjuman-i-Himayat-i-Islam Lahore, (a society for the assistance of Muslims) that served for him as a launching pad to fly in the spheres of fame and popularity. This Anjuman was founded in 1884 to provide educational institutions for Muslim boys and girls and orphanages to offer shelter to Muslim children who had lost their parents.

Annual meetings of the Anjuman had assumed the form of an Islamic Festival for the Muslims of South Asia. Muslim dignitaries including scholars and poets from all parts of the country attended these meetings. Iqbal's first poem which he recited before a huge gathering of the Anjuman was "Nala-i-Yatim" (the Wail of the Orphan) in February 1900. The poem impressed the audience tremendously. From then on, his coming to the forum of the Anjuman and reciting a poem became almost a regular annual feature. Thus Iqbal became famous as a rising poet who had lot of love for the Holy Prophet, Islam and Muslim Ummah. There are poems written the period between 1900 to 1905 that contain his

anguish and heartfelt grief in respect of the slavery of his country. He was sensitive to the sad fact that there was no peaceful co-existence between Muslims and Hindus of South Asia, though they lived in the same country. His poems "Taswir-i-Dar" (the Picture of Heartfelt Grief) and Naya Shivala (The New Temple) especially epitomise his longing for Hindu-Muslim Unity.

He left for. Europe in 1905 for higher studies. In 1907, he became a member of the London branch of the All India Muslim League. He wrote a ghazal in March 1907 which apparently and formally was just like so many ghazals written by him. But substantially it was quite different. This poem indicates that a sudden change had transpired in his thought and feelings. He had been through a spiritual turmoil to which he refers in a letter to a friend of his, Waheed Ahmad. (*Anwa'r-i-Iqbal* P-176). Some verses from the ghazal, telling of the spiritual phenomena seen by Iqbal with the eye of his intuition, is being given below. It is worth keeping in mind that it was the only ghazal on which Iqbal felt necessary to write specifically the month and year of its composition.

سنا دیا گوشِ منتظر کو حجاز کی خامشی نے آخر
جو عہد صحرائیوں سے باندھا گیا تھا پھر اُستوار ہو گا
بانگِ درا ۱۵۱

"At last the silent tongue of *Hejaz* has announced to the ardent ear the tiding that the covenants which had been given to the desert-dwellers is going to be renewed in strong terms.

نکل کے صحرا سے جس نے روما کی سلطنت کو الٹ دیا تھا
سنا ہے یہ قدسیوں سے میں نے، وہ شیر پھر ہوشیار ہو گا
ایضاً ۱۵۱

The lion who had emerged from the desert and had toppled the Roman Empire is, as I am told by the angels, about to get up again (from his slumber).

دیارِ مغرب کے رہنے والو! خدا کی بستی دکاں نہیں ہے
کھرا جسے تم سمجھ رہے ہو، وہ اب زرِ کم عیار ہوگا
بانگِ درا ۱۵۲

You the dwellers of the West, should know that the world of God is not a shop (of yours). Your imagined pure gold is about to lose its standard value (as fixed by you).

تمہاری تہذیب اپنے خنجر سے آپ ہی خودکشی کرے گی
جو شاخِ نازک پہ آشیانہ بنے گا، ناپائیدار ہوگا
ایضاً ۱۵۲

Your civilization will commit suicide with its own dagger. A nest built on a frail bough cannot be durable.

سفینۂ برگِ گل بنا لے گا قافلہ مورِ ناتواں کا
ہزار موجوں کی ہو کشاکش مگر وہ دریا سے پار ہوگا
ایضاً ۱۵۲

The Caravan of feeble ants will take the rose petal for a boat and inspite of all blasts of waves, it shall cross the river.

میں ظلمتِ شب میں لے کے نکلوں گا اپنے درماندہ کارواں کو
شرر فشاں ہوگی آہ میری نفس مرا شعلہ بار ہوگا
ایضاً ۱۵۲

I will take out my weary caravan in the pitch darkness of night. My sighs will emit sparks and my breath will produce flames."

Iqbal in this ghazal, prophesied that European civilization was not going to last long. And he said so when European Imperialism had already conquered almost the whole world and its power was seemingly still enhancing day by day. The other important declaration which he made was that resurgence of Islam was about to take place. Muslims who had once established their rule over a sizeable part of the world including several countries of Europe as well, were going to regain their past glory. God knows how Iqbal could sing such hopeful songs in those days of utter misery and despondency prevailing in almost all Muslim societies. Iqbal made manifest that he had taken a decision about himself too. That decision was very bold and significant. He had determined to give a lead to the Muslim Ummah and bringing it out of the dark dungeon of slavery to the sunny vistas of freedom. How odd it might have looked during those days!

To Iqbal it was something he received from Heaven. He was sure of the truth of these tidings, yet he remained a bit baffled how it all happened to be conveyed to him. This he disclosed to his listeners in Dec.1931, in London, when he was invited to Cambridge to address the students. In those days Iqbal was in England participating in the Second Round Table Conference. At Cambridge, he referred to what he had proclaimed in 1907. The Urdu version as given by Mr.Rafiq Afzal can be translated as under:

"I would like to offer a few pieces of advice to the young-men who are at present studying at Cambridge..... I advise you to guard against atheism and materialism.

The biggest blunder made by Europe was the separation of Church and State. This deprived their culture of moral soul and diverted it to the atheistic materialism. I had twenty-five years ago seen through the draw-backs of this civilization and therefore had made some prophecies. They had been delivered by my tongue although I did not quite understand them. This happened in 1907. After six or seven years, my prophecies came true, word by word. The European war of 1914 was an outcome of the aforesaid mistakes made by the European Nations in the separation of the Church and the State." *(Guftar-i-Iqbal,*Punjab University, Research Society, Lahore P-254).

The point to stress is that Iqbal felt he had received something like a message from Heaven in 1907 which even to himself was at that juncture not clearly understandable. He came to know its implications afterwards. He repeated this theme of hope and glad tidings in many poems, for example, *Sham-o-Sahar, Jawab-i-Shikwa, Khizr-i-Rah, Tulu-e-Islam.* He never wavered. He never lost heart. His first and foremost concern, naturally, was the Indian Muslims. He was certain that the dawn of the Islamic resurgence was about to appear and the Muslims of the Pak-India sub-continent were destined to play a prominent role in it.

Tulu-e-Islam (Rise of Islam) contains some Persian verses at the end. The following verse deserves special attention:

به مشتاقاں حدیثِ خواجهٔ بدر و حنین آور
تصرف ہائے پنہانش به چشمم آشکار آمد
بانگِ درا ۲۹۰

"Tell the yearning devotees of the leader and master of battle-grounds of Badr and Hunain (the Holy Prophet)

that his hidden spiritual finesse is now on, which my eyes have seen unveiled"

Tulu-e-Islam was written in 1923 and recited at the annual session of the Anjuman-i-Himayat-i-Islam.

And here another ghazal may be quoted. It is from *Zabur-i-Ajam* published in 1927 i.e. about eight years before *Bal-i-Jibril* and about three to five years before he delivered his famous address at Allahabad in December, 1930.

خضر وقت از خلوت دشت حجاز آید برون
کاروان زین وادیٔ دور و دراز آید برون
زبور عجم ۴٦

"The Guide of the Era is about to appear from a corner of the desert of Hejaz. The caravan is about to move out from this far flung valley.

من به سیمای غلامان فرِ سلطان دیده ام
شعلهٔ محمود از خاکِ ایاز آید برون!
ایضاً ۴٦

I have observed the kingly majesty on the faces of the slaves. Mahmood's splendour is visible in the dust of Ayaz.

عمر ها درکعبه و بت خانه می نالد حیات
تاز بزمِ عشق یک دانایٔ راز آید برون
ایضاً ۴٦

Life laments for ages both in the Kaaba and the idol-house so that a person who knows the secret, may appear.

طرحِ نومی افگند اندر ضمیرِ کائنات
نالہ ہا کز سینۂ اہلِ نیاز آید بروں!
زبور عجم ۴۶

The laments that burst forth from the breasts of the earnestly devoted people are going to initiate a new principle in the conscience of the world (of man).

چنگ را گیرید از دستم کہ کار از دست رفت
نغمہ ام خوں گشت واز رگہاے ساز آید بروں!
ایضاً ۴۶

Take this harp from my hand. I am done for. My laments have turned into blood and that blood is going to trickle from the strings of the harp."

The five couplets quoted above are predictive. In the first couplet Iqbal indicates clearly that the appearance of the Guide of the Era was just round the corner. And the Caravan was about to start and emerge from "this" valley. Iqbal did not say that the awaited Guide had to emerge from the centre of *Hejaz*. He said he was going to appear from a far flung valley. For Iqbal the desert of *Hejaz*, at times, serves as a symbol for the Muslim Ummah. This meant that Muslims of the Indian Sub-continent were about to have a man who was destined to guide them to the goal of victory and that victory was to become the harbinger of the resurgence of Islam.

In the second couplet, he breaks the news of the dawn which was near at hand. The slaves were turning into magnificent

masters. In the third couplet he stresses the point that the seers come to the world of man after centuries. He himself was one of those seers. In the fourth couplet he refers to some ideology or principle quite new to the world which would affect the conscience of all humanity. And what else could it be, if it was not the right of self-determination for which the Muslims of the Sub-continent were about to launch their struggle. After the emergence of Pakistan this right of self-determination became a powerful reference. It served as the advent of a new principle. Muslims in other parts of the world, would not have strived for the achievement of their independence had Pakistan not emerged on the basis of that principle of self-determination.

In the fifth couplet Iqbal clearly indicates that he would die before the coming of freedom. He was sure that his verses which epitomised his most earnest sentiments would stand in good stead in respect of exhorting the Muslims of the Sub-continent on to the goal of Freedom.

In 1923, the *Khilafat Movement* launched by Indian Muslim leaders in collaboration with Hindu leaders, slowed down. In 1924 it practically came to an end, and with it went the newly adopted posture of Hindu-Muslim unity. Instead, Hindu- Muslim clashes became the order of the day. Hindus and Muslims were religiously, historically and culturally two separate nations. Never the twain could unite. In 1926, Iqbal became a member of the Punjab Assembly and thus got the practical experience of politics. Here he observed from close quarters working of the so-called democracy of the western type and got disgusted with it because it could not suit Indian Muslims. The political parties in India were basically religious parties. Hindus were numerically three times stronger than the Muslims. Hence, the western form of democracy suited Hindus because it gave them the right to rule permanently

rendering the Muslims to perpetual slavery. During this very period, Iqbal published his book *Zabur-i-Ajam* in 1927. Besides politics and poetry, Iqbal remained busy preparing his famous lectures which he delivered at Madras and Hyderabad in February and at Aligarh in November, 1929.

In December 1929, Pundit Jawahir Lal Nehru presided over the annual session of the Congress in Lahore where a resolution calling for complete independence of India was adopted. In December 1930, on almost identical dates, Iqbal delivered his famous address at Allahabad in which he proposed separate home-land for the Muslims of the Sub-continent. It was a strange coincidence. Nehru, a Hindu Kashmiri Brahmin, going from Allahabad to Lahore, the city of Iqbal, and Iqbal, a Muslim Kashmiri Brahmin, going from Lahore to Allahabad, the home of Nehru. Congress Session at the end of December 1929 and the Muslim League meeting at the end of December, 1930.

The First Round Table Conference had started in London, in November 1930 with the purpose of finding out a solution of the constitutional tangle of India. Looked at in this perspective, Iqbal's address, delivered from the forum of the All India Muslim League, transpires as really momentous. In this address he stressed:

> "It cannot be denied that Islam, regarded as an ethical ideal plus a certain kind of polity — by which expression I mean a social structure regulated by a legal system and animated by a specific ethical ideal — has been the chief formative factor in the life history of the Muslims of India. It has furnished those basic emotions and loyalties which gradually unify scattered individuals and groups and finally trans-

forms them into a well-defined people". (S.A.Vahid,-*Thoughts and Reflections,* 1973, P-162).

Proceeding further in the same strain he asserts:

"Is religion a private affair? Would you like to see Islam, as a moral and political ideal, meeting the same fate in the world of Islam as Christianity has already met in Europe? Is it possible to retain Islam as an ethical ideal and to reject it as a polity in favour of national politics, in which religious attitude is not permitted to play any part? This question becomes of special importance in India where Muslims happen to be in minority. The proposition that religion is a private individual experience is not surprising on the lips of a European. In Europe the conception of Christianity as a monastic order renouncing the world of matter and fixing its gaze entirely on the world of spirit led by a logical process of thought to the view embodied in this proposition. The nature of the Prophet's religious experience, as disclosed in the Quran, however, is wholly different. It is individual experience creative of social order. Its immediate outcome is the fundamentals of a polity with implicitly legal concepts whose civic significance cannot be belittled merely because their origin is revelational. The religious ideal of Islam, therefore, is organically related to the social order which it has created. The rejection of the one will eventually involve the rejection of the other. Therefore, the construction of a polity on national lines, if it means a displacement of the Islamic principle of solidarity is

> simply unthinkable to a Muslim. This is a matter which at the present moment directly concerns the Muslims of India." (S.A. Vahid, *Thoughts and Reflections*, 1973, PP-166-67).

For Iqbal Islam was not a system of rituals only. Islam encompasses whole life, politics included. And here he laid down his proposal in clear terms:

> "I would like to see the Punjab, North-West Frontier Provinces, Sind and Baluchistan into a single State. Self-government within the British Empire or without the British Empire. The formation of the consolidated North-West Indian Muslim State appears to be the final destiny of the Muslims, at least of the North-West-India." *(Speeches and Writings of Iqbal,* A.R.Tariq, 1973, PP-11-12).

In the beginning, as was but natural this idea was vague. That State could be a big autonomous Muslim province within Indian Federation. It could be out of India but within the British Commonwealth. And so on. It went on evolving until it assumed the shape of Muslim State or States in the Western and Eastern Muslim majority Zones as is obvious from the following lines, occurring in Iqbal's letter of June 21, 1937 to the Quaid-e-Azam, only ten months before his death:

> "A separate federation of Muslim provinces, reformed on the lines I have suggested above, is the only course by which we can secure a peaceful India and save Muslims from the domination of Non-Muslims. Why should not the Muslims of North-West India and

> Bengal be considered as nations entitled to self-determination just as other nations in India and outside India are? (B.A.Dar, *Letters of Iqbal,pub.* Iqbal Academy, Lahore P-260).

There are some critics of Allama Iqbal who assume that Allama Iqbal after delivering the Allahabad address had slept over the idea of a Muslim State. Nothing is far from the truth. The idea remained always alive in his mind. It had naturally to mature and for this, it had to take time. Allama Iqbal was sure that the Muslims of Indo-Pakistan Sub-continent were going to achieve an independent home-land for themselves, although he himself was not to remain alive to see the dawn of freedom, as he made manifest in the fifth verse of the Persian Ghazal (quoted above).

On 21st March,1932, Allama Iqbal delivered the Presidential Address at Lahore at the annual session of the All-India Muslim Conference. In that address too, Allama Iqbal laid stress on his view point in respect of nationalism in India and the situation of the Muslims under the circumstances prevailing in the Sub-continent. He had attended the Second Round Table Conference in September 1931 in London. He, therefore, was now in a position to say things even more expressly and positively than he had said in 1930. At the Round Table Conference he had seen the attitude of the Hindu, Sikh and the Muslim delegates. He had observed the mind of the British Govt. as well. Hence, he repeated his apprehensions and suggested safeguards in respect of the Indian Muslims.

> "In so far as the fundamentals of our policy are concerned, I have got nothing fresh to offer. Regarding those I have already expressed my views in my

address to the All-India Muslim Leagure. In the present I propose among other things to help you in the first place in arriving at a correct view of the situation as it emerged from a rather hesitating behaviour of our delegation at the final stages of the deliberations of the Round Table Conference. In the second place I shall try, according to my lights to show how far it is desirable to construct a fresh policy now that the Premier's announcement at the last London Conference has again necessitated a careful survey of the whole situation."(A.R.Tariq,*Speeches and Statements of Iqbal* P-35).

We should keep in our minds a hard fact. Maulana Mohammad Ali had died in January 1931. Quaid-e-Azam had stayed behind in London. The responsibility of providing a sober lead to the Indian Muslims had fallen on Iqbal alone. He had to assume the role of a jealous guardian of his nation till Quaid-e-Azam returned to the Sub-continent in 1935:

"The League and the Muslim Conference had become the play-thing of petty leaders, who would not resign office even after a vote of no-confidence. And of course, they had no organisation in the provinces and no influence with the masses". (S.M.Ikram,*Modern Muslim India and the Birth of Pakistan,* 1965, P-253).

During the Third Round-Table Conference, Allama Iqbal was invited by the London National League where he addressed an audience which included foreign diplomats, members of House of Commons, Members of House of Lords, Muslim Members of Round Table Conference delegation and several other dignitaries. In that gathering too he described the situation of the Indian

Muslims. He explained why he wanted the communal settlement first and then the constitutional reforms. Allama Iqbal laid stress on provincial autonomy because autonomy gave the Muslim majority provinces some power to safeguard their rights, cultural traditions and religion. Under one central Government the Muslims were bound to lose their cultural and religious entity by submerging in the over-whelming Hindu majority. In his speech here, he again referred to what he had said at Allahabad in 1930. He reiterated his belief that before long people were bound to come round to his view point based on cogent reasons. *(Sarghuzsht-i-Iqbal* by Dr.Abduslam Khurshid pub. Iqbal Academy P-413).

On the same page an extract from a dialogue between Dr. Ambedkar, leader of the Depressed Classes and Allama Iqbal, is given in which Iqbal is stated to have expressed his desire to see India provinces as autonomous units under the direct control of the British Government and with no Central Indian Government. Obviously, through autonomy, he wanted Muslim Provinces in India to obtain a bit of liberty to have their own way to some extent. Under one Union centre which naturally had to be in the long run very strong, Muslims feared to suffer in many respects especially with regard to their existentially separate entity as Muslims.

Then we come to Allama Iqbal's statement explaining the attitude of Muslim delegates to the Round Table Conference issued in December,1933. This was in fact a rejoinder to what Jawahir Lal Nehru had said about the attitude of the Muslim delegation characterising it as "reactionarism." The last paragraph contains the gist of what the Muslims stood for then, and Allama Iqbal's endorsement to the effect:

"In conclusion I must put a straight question to Pandit Jawahir Lal, how is India's problem to be solved if the majority community will neither concede the minimum safeguards necessary for the protection of a minority of 80 million people, nor accept the award of a third party but continue to talk of a nationalism which works out only to its own benefit? This position can admit of only two alternatives. Either the Indian majority will have to accept for itself the permanent position of an agent of British imperialism in the East, or the country will have to be redistributed on a basis of religious, historical and cultural affinities so as to do away with the question of electrorate and the communal problem in its present form." (A.R.Tariq, *Statements and Speeches of Iqbal* P-216).

As expressed already, the idea of a Muslim State became clearer by and by in the mind of Allama Iqbal. During the rule of Hindu Congress ministries established in Hindu majority provinces under Act 1935, Muslims in those provinces were given dastardly treatment. This deplorable phenomenon added to the apprehensions of Allama Iqbal regarding the future of India Muslims in case India remained united. In his letters to the Quaid-i-Azam written during the year 1936 and especially in 1937, he referred to the Independent Muslim State he visualised as a comprising North-Western and Eastern Muslim majority Zones. Now it was not the North-Western Zones only as alluded to in Allahabad Address.

There are some friends within Pakistan and without, who insist that Allama Iqbal never meant a sovereign Muslim country outside India, he rather desired a Muslim State within Indian Union. A State within a State. This is absolutely wrong. What he

meant was understood very vividly by his Muslim compatriots as well as non-Muslim. Why Pandit Nehru states:

> "This idea of a Muslim nation is the figment of a few imaginations only, and but for the publicity given it by the Press few people would have heard of it. And even if many people believed in it, it would still vanish at the touch of reality." (Nehru, *Autobiography* ,1936, P-469, London)

And then who could understand Allama Iqbal better than the Quaid-e-Azam himself, who was his awaited "Guide of the Era". The Quaid-e-Azam in the Introduction of Allama Iqbal's letters (published in 1943) addressed to him, admitted that he had agreed with Allama Iqbal regarding a State for Indian Muslims before latter's death in April,1938. The words of the Quaid are as under :-

> "His views were substantially in consonance with my own and had finally led me to the same conclusions as a result of careful examination and study of the constitutional problems facing India land found expression in due course in the united will of Muslim India as elaborated in the Lahore Resolution of the All-India Muslim League popularly known as the "Pakistan Resolution" passed on 23rd March,1940." *(Letters of Iqbal,* Bashir Ahmed Dar, Iqbal Academy P.238).

One thing more. It was Allama Iqbal who called upon the Quaid-e-Azam Muhammad Ali Jinnah to lead the Muslims of India to their cherished goal. He preferred Quaid-e-Azam to all other Muslim leaders although amongst them giants of politics who had lot of experience and vision, for example, Sir Agha Khan, Maulana Hasrat Mohani, Nawab Muhammad Ismail Khan,

Maulana Shaukat Ali, Nawab Hamid Ullah Khan of Bhopal, Sir Ali Imam, Maulvi Tameez-ud-Din Khan, Maulana Abul Kalam, Allama al-Mashriqi and others. But Allama Iqbal's vision had its own reason. He had found his khizr-i-Rah, the veiled guide in Quaid-i-Azam Mohammad Ali Jinnah, who was destined to lead the India branch of Muslim Ummah to their goal of freedom. Allama Iqbal's words in this regard are as follows:

> "I know you are a busy man but I do hope you wont's mind my writing to you often, as you are the only Muslim in India today to whom the community has a right to look up for safe guidance through the storm which is coming to North-West India, and perhaps to the whole of India." *(Letters of Iqbal* by B.A.Dar pub. Iqbal Academy p-260*)*.

Similar sentiments were expressed by Allama Iqbal about three months before his death, regarding Quaid-i-Azam M.A.Jinnah. Sayyid Nazir Niazi in his book "Iqbal Ke Hazur", has stated on pages 297 and 298 (first ed.) that the future of the India Muslims was being discussed and a tenor of pessimism was visible from what his friends said. At this Allama Iqbal observed:

> "There is only one way out. Muslims should strengthen Jinnah's hands. They should join the Muslim Leagure. Indian question, as is now being solved, can be counted by our united front against both the Hindus and the English. Without it our demands are not going to be accepted. People say our demands smack of communalism. This is sheer propaganda. These demands relate to the defence of our national existence." *(Iqbal Ke Hudur* by Sayyed Nazir Niazi first ed. P-297).

And then, continuing he said:

> "The united front can be formed under the leadership of the Muslim League. And the Muslim League can succeed only on account of Jinnah. Now none but Jinnah is capable of leading the Muslims." *(Ibid P-298)*

And as is stated by Matlubul Hasan Sayyed, Quaid- e-Azam, after the Lahore Resolution was passed on March 23rd, 1940 talking to him said:

> "Iqbal is no more amongst us. But had he been alive he would have been happy to know that we did exactly what he wanted us to do."

But the matter does not end here. Allama Iqbal in his letter of March 29,1937 to the Quaid-e-Azam had expressed as under:

> "While we are ready to co-operate with other progressive parties in the country, we must not ignore the fact that the whole future of Islam as a moral and political force in Asia rests very largely on a complete organisation of Indian Muslims." (*Letters of Iqbal* by B.A.Dar P-249).

It means that according to Allama Iqbal, the future of Islam as a moral and political force not only in India but in the whole of Asia in a great measure rested on the organisation of the Muslims of India led by the Quaid-e-Azam.

Iqbal had believed in the emergence of the Guide of the Era and had declared accordingly in 1926. He found that Guide in the

person of Mohammad Ali Jinnah as elucidated above. The Guide organised the Muslims of India under the banner of Muslim League. He then put up a strong opposition to both the Hindus and the English, who wanted to United India, where Hindus had an overwhelming majority i.e. seventy-five per cent of the total population of the Sub-continent. Muslim, through their united efforts under the able guidance of Quaid-e-Azam succeeded in getting India divided into Pakistan and Bharat. The Muslims achieved their independent home-land. But as has been stated above, in Iqbal's view, the organisation of India Muslims who achieved Pakistan, must also defend other Muslim societies in Asia. The caravan of the resurgence of Islam has to start and come out of this Valley, far off from the centre of the Ummah. Let us see if, how and when, Pakistan prepares itself to shoulder that august responsibility. We are sure it has to be like that. It is Iqbal's prevision. The Holy Prophet has said:

> "Beware of the foresight of a Believer for he sees with the Light Divine."

[illegible] the Muslim League [illegible]

[illegible]

And as is stated by [illegible] Sayyed, Quaid-e-Azam after the Lahore Resolution was passed on March 23rd, 1940 [illegible] to this [illegible]:

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IQBAL ON UMMAH VERSUS NATIONALISM

Iqbal, in his lectures collected under the title "Reconstruction of Religious Thought in Islam" has made some profound observations on the concept of Nationalism:

> "Humanity needs three things today - a spiritual interpretation of the universe, spiritual emancipation of the individual and basic prin- ciples of a universal import directing the evolution of human society on a spiritual basis. Modern Europe has, no doubt, built idealistic systems on these lines, but experience shows that truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation alone can bring. This is the reason why pure thought has so little influenced men while religion has elevated and transformed whole societies. The idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through mutually intolerant democracies whose sole function is to exploit the poor in the interest of the rich. Believe me, Europe today is the greatest hindrance in the way of man's ethical advancement. The Muslim, on the other hand, is in possession of these ultimate ideas, on the basis of a revelation, which, speaking from the inmost depths of life, internalizes its own apparent externality. With him the spiritual basis of life is a matter of conviction for

which even the least enlightened man among us can easily lay down his life; and in view of the basic idea of Islam that there can be no further revelation binding on man, we ought to be spiritually one of the most emancipated peoples on earth. Early Muslims emerging out of the spiritual slavery of pre-Islamic Asia were not in a position to realize the true significance of this basic idea. Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles, and evolve, out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam." *(The Reconstruction P.179)*

The Quran declares

خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ (الاعراف:١١)

"We created you and then We gave you shape" *(7:11)*

This means the essence of man's being is spiritual. All his moral faculties relate to spirit - his will, his determination and his conscience in respect of good and evil. T.H.Green raises the question whether a thing that was merely a result of natural forces could form a theory of those forces explaining himself - And then proceeding with this argument he explains that the Divine consciousness "reproduces itself in man, using feeling and sensation to objectifying itself there."

The misfortune with contemporary European sciences and arts is that they become one-sided. They are absorbed in subjugating natural forces more and more, but at the same time are turning their back on the spiritual side of man. The result is that

all the progress in the field of sciences and arts, technology and philosophy, social and national ideas and ideals has brought about regression in respect of man's soul and hence is turning man into a beast. There is no reference to God the creator. Therefore Iqbal's advice is

از کلیمی سبق آموز کہ دانای فرنگ

جگرِ بحر شگافید و بہ سینا نرسید

زبور عجم ۵٦

"To Moses' lesson list; For Europe's scientist Though ocean's depth he plumb; Could never to Sinai come"
(Tr: by A.J.Arberry *The Persian Psalms p.83*)

In this verse Iqbal alludes to Moses (peace be upon him) who tore asunder the Red Sea and then reached the Vale of Sinai and had a direct communion with God on the Mount. This indicates that man is not a genuine man without spiritual strength. This Iqbal's contemporary Europe neglected callously. European enlightenment was matter-ridden and hence could not result in the satisfaction of man's soul. Here is another verse by Iqbal:

قدحِ خرد فروزی کہ فرنگ داد مارا

ہمہ آفتاب لیکن اثرِ سحر ندارد!

ایضاً ۳٦

"Lo, the goblet mind-illumining That the West has given me, All the suns aglow within it, Of the dawn no sign I see" *(The Persian Pslams Ibid p.49)*

Western idea of Nationalism is matter-ridden, out and out. The crux of this idea is given in the following words:

> "Nationalism is the feeling of belonging to a group unified by common racial, linguistic and territorial ties, and is usually identified with a separate territory. A corresponding ideology which exalts the Nation State as the ideal form of political organisation with an over-riding claim on the loyalty of its citizens."
> *(The Fontana Dictionary of Modern Thought* P.409)

This is how Nationalism is generally defined. It is materialistic and earth-bound. It demands loyalty to racial, linguistic and territorial gods, not to some spiritual principle or principles. This definition does not apply to the Muslims who are not a nation according to Western political terminology. Muslims are not united by a common race. They are not united by a common tongue. They do not belong to a particular territory. Their loyalty is to their religion - Islam - and not to any other materialistic ideology. This is what Iqbal proclaims:

اپنی ملت پر قیاس اقوامِ مغرب سے نہ کر　　خاص ہے ترکیب میں قومِ رسولِ ہاشمی
اُن کی جمعیت کا ہے ملک و نسب پر انحصار　　قوت مذہب سے مستحکم ہے جمعیت تری

بانگ درا ۲۶

> "Do not analogies with Western nations. The religion of the Holy Prophet (peace be on him) who came of the Hashmite clan, has been shaped in a specific manner. Western nations are based on territory and race, whereas the strength of your community rests on the might of your religion."

Territorial relationship is the most important element in the Western idea of nationalism. But the Holy Prophet (peace be upon

him) migrated from his domicile for the sake of religion and thus proved that in the life of a believer, religion is much more valuable than the birth place. Says Iqbal:

عقده ی قومیتِ مسلم کشود   از وطن آقای ما ہجرت نمود

اسرار ورموز ۱۰۸

"Our Master, fleeing from his fatherland Resolved the knot of Muslim Nation-hood" *(Tr.Arberry, The Mysteries of Selflessness P.30)*

By migrating to Medina the Prophet (peace be upon him) made manifest that Islam was not Makkah-based. The lesson was that in case there be a conflict between the love of one's birth-place and good of Islam, the latter had to be preferred. There is a saying of the Prophet "Islam is a stranger" This means Islam is not earth-bound. It does not depend upon some particular land. It belongs to the whole world. Iqbal lays stress on this point time and again:

ہجرت آئینِ حیاتِ مسلم است   این زاسبابِ ثباتِ مسلم است
معنیَ اواز تنک آبی رم است   ترکِ شبنم بہر تسخیریَم است

ایضاً ۱۰۹

"Flight is the law that rules the Muslims life, And is a cause of his stability. Its meaning is to leap from shallowness, to quit the dew, the ocean to subdue." (*Ibid.* Arberry P.31)

ہرکہ از قید جہات آزاد شد   چون فلک در شش جہت آباد شد

یضاً ۱۰۹

Iqbal disdained race prejudice as much as he disdained territorial pride. According to him, Islam

"aims at shaping a human society by intermingling of races and. nationalities so that an Ummah with a specific self-consciousness may emerge. (Sayyed Nazir Niazi, *Iqbal Ke Hud ur* P.150)

In Iqbal's view the racial pride was equally inimical to the fraternity of mankind. This too causes disunion, discord and discrimination. Islam being the message of brotherhood to all humanity cannot make room for race and colour prejudice. He repeatedly and vehemently denounced this egotism. For example

بر نسب نازان شدن نادانی است　　　حکم او اندر تن و تن فانی است
اسرار و رموز ۹۰

"It is dull ignorance to put one's boast In lineage; that judgement rests upon the body, and the body perishes" *(Arberry P.13.)*

Similarly he says;

گر نسب را جزوِ ملت کرده ئی　　　رخنه درکا اخوت کرده ئی
ایضاً ۱۵۲

"If thou hast made of our community Lineage a part essential, thou hast rent The fabric of true Brotherhood." *(ibid P.74)*

In his *Javed Nama,* Iqbal has ascribed a lament to Abu Jahl in his verses under the caption *Tasin-i-Muhammad* denouncing the fraternal basis of his teachings:

مذہب او قاطع ملک و نسب　　　از قریش و منکر از فضل عرب
در نگاہِ او یکے بالا و پست　　　باغلامِ خویش بر یک خوان نشست
قدر احرارِ عرب نشاختہ　　　با کلفتان حبش در ساختہ
جاوید نامہ ۵۴

"His (The Prophet's) religion is a deadly enemy of possessions and blood relationship. Himself a Quraishite (a proud Arab class) he denies the superiority of the Arabs (to other peoples)."

"In his view high and low are equal. He sits, for meals, with his servant, at the same table. He has not made a correct estimate of the Arabs and has developed friendship with thick-built (or thick-lipped) Negroes".

Taking pride in lineage and race is practically going against the fundamental belief reflected in

خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ (النساء-1)

"We have created, all of you, from one breath of life" Al-Quran.

That is why Salman-i-Farsi narrated his lineage as "Salman Ibn Islam, Ibn Islam ....When Islam came to be the great Grandfather, other fathers were reduced to non-entities. With reference to lineage vis a vis Ummah, the battle of Badr is of great significance. Apparently it was a small battle. But ideologically weighed it has enormous importance. Here on the side of Ummah were Quraishites who had migrated to Medina, the Helpers i.e. Ansars who were non-Quraishites including non-Arabs like Hazrat Bilal. On the side of the Nation were Makkans, all Quraishites and blood relations. This battle proclaimed that in Islam it is the ideological relationship that matters. Here, a brother faced a brother, a father faced a son, an uncle faced a nephew and a father-in-law faced a son-in-law. Ideology won. Blood lost. Ummah had thrown aside the nation. In Iqbal's words

دل بہ محبوب حجازی بستہ ایم زین جہت بایکدگر پیوستہ ایم!

اسرار و رموز ۱۵۲

"Since Prophet Muhammad (peace be upon him) is the beloved of us all, hence through his love we are tied to each other."

Muslims admit territorial, cultural and social diversities and feel attracted towards one another. History of Islam tells us that Muslims, did not remain united for long under one political central authority. But they never fell apart spiritually. Muslim States remained like administrative units. The soul of Ummah always remained one. Every Muslim felt at home in any Muslim State and his being a Muslim always entitled him to any state job he could be deemed fit fọr. The trade carvans of Muslims knew or recognised no bounds. *As Salam Alaikum* (السلام علیکم) was their visa and *Kalimah Tayyibah* (لاالہ الا اللہ محمد رسول اللہ) was their passport. The students, scholars and saints could learn, teach and preach with honour in any Muslim principality. This state of feeling was, according to Iqbal:

رہ بحر میں آزادِ وطن صورتِ ماہی

بانگ درا ۱۷۱

"Like a fish who does not know where a certain bay ends and a certain sea begins. The whole ocean belongs to the fish".

The pilgrimage to Kabah brought together and still does, Muslims belonging to different nations of the world where they meet in one common dress, without any racial or territorial distinctions, rich and poor looking alike. This pilgrimage to the Sanctuary stands for

اس دور میں اقوام کی صحبت بھی ہوئی عام
پوشیدہ نگاہوں سے رہی وحدتِ آدم

تفریقِ ملل حکمتِ افرنگ کا مقصود!
اسلام کا مقصود فقط ملتِ آدم

مکّے نے دیا خاکِ جنیوا کو یہ پیغام
جمعیّتِ اقوام کہ جمعیّتِ آدم!

ضرب کلیم ۷۰۔۷۱

"These days nations are mixing freely (at Geneva), yet the unity of mankind, as a goal is hidden from their eyes. The object of Western diplomacy is to discriminate against nations, while Islam aims at moulding all mankind into a single Ummah. Makkah issued a message to Geneva's surroun- dings: Should there be a union of nations or the union of all mankind?"

The United Nations of today is not substantially different from yesterday's League of Nations. And the message of Makkah too is, similarly, as valid today as it was yesterday. Union of all mankind is the inner voice of all Muslims. The will is there. The trouble is that governments of the world of Islam are in disarray. Real leader or leaders are needed. The Summit Meetings of Muslim Heads of States, Meetings of the Muslim Foreign Ministers, the Islamic Secretariat at Riyadh etc. are pointers to the goal. But there is no leader to whom the Muslims can look upto. In the words of Iqbal:

هنوز این چرخِ نیلی کج خرام است
هنوز این کاروان دور از مقام است

ز کار بی نظامِ او چه گویم
تو می دانی که ملت بی امام است

ارمغان حجاز ۳۶

"The azure firmament is still wayward. This caravan (Muslim peoples) is still far off from the destination. What should I say about unruly and purposeless strivings of the Ummah; you know yourself that the Ummah is without leadership"

Can there be no leaders? It is a big challenge.

اس دور میں اقوام کی صحبت بھی ہوئی عام — پوشیدہ نگاہوں سے رہی وحدتِ آدم
تفریقِ ملل حکمتِ افرنگ کا مقصود — اسلام کا مقصود فقط ملتِ آدم
مکے نے دیا خاکِ جنیوا کو یہ پیغام — جمعیتِ اقوام کہ جمعیتِ آدم؟
(ضربِ کلیم)

"These days nations are mixing freely (at Geneva), yet the unity of mankind, as a goal is hidden from their eyes. The object of Western diplomacy is to discriminate against nations, while Islam aims at moulding all mankind into a single Ummah. Makkah has issued a message to Geneva's sorrowful dregs: Should there be a union of nations or the union of all mankind?"

The United Nations of today is not substantially different from yesterday's League of Nations. And the message of Makkah too is, similarly, as valid today as it was yesterday. Union of all mankind is the inner voice of all Muslims. The will is there. The trouble is that governments of the world of Islam are in disarray. Real leader or leaders are needed. The Summit Meetings of Muslim Heads of States, Meetings of the Muslim Foreign Ministers, the Islamic Secretariat at Riyadh etc. are pointers to the goal. But there is no leader to whom the Muslims can look upto. In the words of Iqbal:

[illegible]

"The azure firmament is still wayward. This caravan (Muslim peoples) is still far off from the destination. What should I say about unruly and purposeless caravan of the Ummah; you know yourself that the Ummah is without leadership."

Can there be no leaders? It is a big challenge.

IQBAL'S SPIRITUAL DEMOCRACY

The term democracy is used in several different senses (1) In its origin it is a form of Government where the right to make political decisions is exercised directly by the whole body of citizens, acting under procedures of majority rule. This is usually known as direct democracy. (2) It is a form of government where the citizens exercise the same right not in person but through representatives chosen by and responsible to them. (3) It is a form of government, usually a representative democracy, where the powers of the majority are exercised within a framework of constitutional restraints designed to guarantee the minority in the enjoyment of certain individual or collective rights such as freedom of speech and religion. This is known as liberal or constitutional democracy. (4) Finally the word democracy is often used to characterise any political or social system which, regardless of whether or not the form of government is democratic in any of the first three senses, tends to minimise social and economic differences arising out of the unequal distribution of private property. This is known as social or economic democracy. *(Enc.Brit.*, 1964, P. 215).

In these four forms of democracy one thing is prominent, that in democracy as a rule, the will of the majority prevails. Here fifty one means one hundred. Number (4) is called social democracy. This social democracy evolved into astringent totalitarianism. Liberalism advanced to libertarianism and permissivism. Thus the balance is disturbed. Since human beings are not their own crea-

tors they do not know what is ultimately good for them and what is evil. Says Allama Iqbal,

> "Man in this world of good and evil can hardly discriminate between what is for him profitable and what is harmful."

Only God the creator knows what is ultimately beneficial or otherwise for mankind. Allama Iqbal no doubt preferred democracy to other forms of government but he had his own observations in this regard. He adds his own definition of democracy to the four given above. Democracy of his liking is "spiritual democracy which is the ultimate aim of Islam. Here we give the last lines from his article "The principle of movement in the structure of Islam".

> "Humanity needs three things today - a spiritual interpretation of the universe, spiritual emancipation of the individual and basic principles of universal import directing the evolution of human society on a spiritual basis - The idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through mutually intolerant democracies - whose sole aim is to exploit the poor in the interest of the rich. Believe me, Europe today is the greatest hindrance in the way of man's ethical advancement. The Muslim, on the other hand, is in possession of these ultimate ideas on the basis of a revelation, which, speaking from the inmost depths of life, internalises its own apparent externality - and in view of the basic idea of Islam that there can be no further revelation binding on man, we ought to be spiritually one of the most emancipated people on earth. Early Muslims, emerg-

ing out of the spiritual slavery of pre-Islamic Asia, were not in a position to realise the true significance of this idea.

Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles and evolve out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam. (*The Reconstruction P.142*).

For Iqbal universe is essentially spiritual. In his words;

"There is no such thing as a profane world. All immensity of matter constitutes a scope for the self-realisation of spirit. All is holy ground. As the Prophet beautifully puts it, "The whole of this earth is a mosque." The state according to Islam is only an effort to realise the spiritual in a human organisation (*Ibid* P.155 ed.1944 Sh.M.Ashraf Lahore).

Like other nations Muslims had also drifted away from this reality and in the contemporary era, swayed by rank materialism, almost all nations of the world surrendered to this dominating "ism". This meant spirit bowed down before matter. Hence democracies which evolved into social democracies, became by the passage of time totalitarian democracies which imposed total materialism with no notion of morals or of values.

According to Bergson evolution is the history of the effort of life to free itself from the domination of matter. (*Masterpieces of World Philosophy*, Harper & Brothers 1961, P.769). But Darwinian theories, gradually had the upper hand and democracies too girated to animality, no doubt wealthy and powerful category of animality. Allama Iqbal, as in foregoing passages, has termed

such democracies as self-seeking mutually intolerant democracies whose sole aim is to exploit the poor in the interest of the rich.

These Darwinian and materialistic democracies can elect only the wealthy and feudal pig-heads and big heads, the heady ones who have no standards to follow and no moral values to uphold. Many thinkers have held the forms of democracies in vogue as just a measure of counting heads unmindful whether these heads contained in them something or were empty.

Unforgiving Nietzsche leaves heads aside and calls "democracy a mania for counting noses". Noses are noses whether they are over-reaching or flattened. But democracies accommodate the noseys only. He remarks bitterly about these phenomena. A few lines denoting his ideas are given below:

> "And how can a nation become great when its greatest men lie un-used. discouraged, perhaps unknown? Such a society loses character; imitation is horizontal instead of vertical - not the superior man but the majority man becomes the ideal and the mode; everybody comes to resemble everybody else; even the sexes approximate - the men become women and the women become men." (*The story of Philosophy,* Will durant, 1933, P.469)

In the beginning, four terms defining democracy have been mentioned. The third one contains constitutional and liberal strain. Constitution is no doubt to be framed by the majority of the elected headys and noseys. Naturally and inevitably it "developed" into libertarianism and permissivism. Nietzsche had correctly perceived the results. Women becoming men and men becoming

women. Spiritually dead existences, God's commandments and prohibitions having been set aside.

God created man in His own image., The Holy Quran says;

> "It is the nature of Allah in which He has created man."

Muhammad Asad, in his commentary of the Quran interprets the above quoted words of Allah as throwing light on the fact that real nature of man is Godly and God-oriented. It is the environment, social, tribal, familial, educational and political, that by and by overshadows the nature and corrupts it. Muhammad Asad says thus:

> "The term "fitrah", is rendered by me as natural disposition." It connotes in this context man's inborn, instinctive ability to discern between right and wrong, true and false, and thus, to sense God's existence and oneness. The famous saying of the Prophet quoted by "Bukhari" and "Muslim"; "Every child is born in this natural disposition; it is only his parents that later turn him into a 'Jew'; a 'Christian', or a 'Magian'", These three religious formulations best known to the contemporaries of the Prophet, are thus contrasted with 'natural disposition' which, by definition, consists in man's instinctive cognition of God and self-surrender (Islam) to Him. (The term parents has here the wider meaning of "social influences or 'environment'.)

Joseph Butler, a renowned moralist and metaphysician of eighteenth century endorses what Muhammad Asad has explained. His thesis in this regard is explained in these words:

"........An examination of human nature will reveal not only how man does behave but also how he ought to behave. This thesis, in turn rests upon the assumptions that God wants man to act in certain ways, that He has given man such a nature that he will naturally act in these ways, if that nature is not corrupted, and therefore that these can be discovered by examining his handiwork". *(Masterpieces of World Philosophy,* P.466).

Allama Iqbal, by his spiritual democracy means a democracy where laws of God Almighty are observed and enforced. Laws of God in their meaning and spirit are, nearest to man's nature. For him man's acceptance of God's commandments and prohibitions and behaving accordingly is tantamount to returning to his real nature.

Muslims on account of the finality of Prophethood had been, set free to manage their affairs according to the Quran and Sunnah and to exert their own judgement where no clear guidance could be had from these two sources. They are not bound to wait for some Autar, Prophet, Mahdi or Messiah to come and teach them how to solve their problems.

Was democracy then, as prevalent in Europe and America, for Iqbal a form of government nearest to Islam? But the question arises what sort of democracy? Democracy as an abstract phrase which gives no clearly understandable meaning. Democracy needs some qualifying clause. Yet it attracts more sympathy as against monarchy and dictatorship. In an article "Islam as an ethical and political idea" written as far back as 1908, he took the question of Islamic democracy where Islamic social justice could be the pivotal point of the government. And that social justice was surely to be based on the justice as mirrored in the Quran. In Dr. Taha

Hussain's view the essence of the Quranic teachings was the implementation of justice. Justice means perfect balance in all walks of life where rights of all sections and classes of people are secure and safe. No section or class doing harm to others. In Sura Rehman, Allah Almighty has asked mankind to look to the balance set in the universe.

> "He has uplifted the sky and has set balance so that you do not disturb balance (go against the requirements of equality)."

As against this Ordinance of the Creator, Allama Iqbal found western democracy aggressive, unjust, deceptive and a cruel weapon in the hands of the capitalists who enter the arena of politics on account of their wealth and with a view to add more to theirs through democratic provisions. Here is a translation of some verses he had written in 1922 and were a part of his famous poem *Khizr-e-Rah*.

> "Western democratic system is the same old musical instrument which contains no lines other than Imperial ones."
>
> "It is the demon of autocracy dancing in the garb of democracy, you think it to be a fairy of freedom come from paradise."
>
> "Legislative councils, reforms, concessions and grants etc. are western medicine which tastes sweet but in effect is opiate."
>
> "This noisy eloquence of the members of the legislative councils is irresistible. It is in reality nothing but a warfare of capitalists to make more money."

"You take this mirage of colour and smell for a garden
I am sorry for you. On account of your foolishness
you see a cage as your nest."

Appearance was democracy, reality was imperialism and the most cruel kind of autocracy. Moreover the plaything of democracy were meant only for the aristocratic and capitalist classes who through this democratic exercise aimed at nothing but making more money. By earning more the capitalists served the purpose of their masters in a more handsome and more artful manner.

Then how could the democracy of Iqbal's vision be defined. We quote here how Ilyas Ahmad explains the situation:

> "The Islamic state is theocratic democracy, thus to summarise Islam was not merely a revolution it was a revelation also. It was not merely a solution it was full and complete salvation. Hence if the Islamic state was the work of man in one sense, it was also the work of God in another. If it was a democracy in one sense it was also a theocracy in another. In fact it was both theocracy and democracy. It was a theocratic democracy as well as a democratic theocracy and, as has been already said, it not only represented a democratic conception of divine government but also the divinely ordained method of democratic government. Religion and politics could never be separated in Islam and to this day religion remains the basic foundation of Islamic social and political structure." *(The social contract and the Islamic State,* 1979,P-118)

And what the so-called democratic powers today are after? Sucking the blood of poorer and weaker nations. Killing them

culturally and ideologically. Ethnic cleansing is the most useful weapon operating through the hands of enlightened but cruel democratic powers. Is not this anti-God and anti-mankind democracy a satan's workshop! Let us go deep into the meanings of Iqbal's famous poem "Satans's advisory council". This poem, he wrote in the last days of his life — European democracies and all 'isms' stand reflected by the Satan. The S'atan tells his subordinate devils to keep an eye on Muslims, lest they awake to their present plight and return to Islam — original and real Islam. All satanic structures in the name of enlightened government will soon crack and crash coming down to earth and submerging in dust.

Pertinent to consider is a statement by Iqbal which was broad casted from All India Radio, Lahore, as the New Year Message on January Ist,1938, only three months and twenty days before his death. A part of that message is quoted here: "The modern age prides itself on its progress in knowledge and its matchless scientific developments. No doubt the pride is justified. Today space and time are being annihilated and man is achieving amazing success in unveiling the secrets of nature and harnessing its forces to his own service. But in spite of all these developments, tyranny imperialism struts abroad, covering its face in the masks of Democracy, Nationalism, Communism, Fascism and heaven knows what else besides. Under their masks, in every corner of the earth the spirit of freedom and dignity of men are being trampled underfoot in a way of which not even the darkest period of human history presents a parallel. The so-called statesmen, to whom governments had entrusted leadership, have proved demons of bloodshed, tyranny and oppression. — As I look back on the year that has passed and as I look back at the world in the midst of new year's rejoicing, it may be Abbysinia,

or Palestine, Spain or China, the same misery prevails in every corner of man's earthly home, hundreds of thousands of men are being butchered mercilessly.

— so long as this so-called democracy, this accursed nationalism and this degraded imperialism are not shattered, so long as men do not demonstrate by their actions that they believe that the whole world is the family of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contended life, and the beautiful ideals of liberty, equality and fraternity will never materialise." *(Thoughts andReflections'* S.A. Vahid, PP.373-75).

IQBAL - A MOTIVATOR OF PURPOSEFUL LIFE

Ordinary poets like ordinary politicians try to gain immediate popularity. For this purpose they echo the demand, whatever it be, of the populace. The demand may be right. It may as well be wrong. But popularity - mongers must sing the popular song. No poet with such a low ambition can give birth to a high and lasting poetry.

High poetry is almost always the outcome of a serious and unrelenting conflict between a poet's personality and surrounding circumstances. A genuine poet is like a genuine leader and teacher who can change the circumstances of his society by changing the thinking and outlook of the people around. His message may even rise higher than the level of a society, even a nation and may expand to affect many societies and nations. His message may outlive the time it was delivered in. Thus his poetry may prove to be universal and lasting.

Allama Iqbal attained the high poetic stature gradually. His vision widened by and by. His faith grew in strength slowly and slowly. He rose from an ordinary plane of poetry. He was not as one would say "head and shoulders above others", as a young poet. He could end up as a middle class poet whose poetry could smack of philosophy. He could have become a good lawyer leading an easy life. As a beginner he was just one of them. But by dint of hard work and devotion to the cause of his religion and society he progressed visibly, though gradually. This progress he made in the sphere of thought as well as in that of poetic art. He made a

mark in politics also. He was active in the field of education too. His conduct as a lawyer was just an "aside" in the activities of his life.

God almighty says in His Last Book revealed to His Last Prophet (Peace be on Him):

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا (العنكبوت-69)

"And those who strive in our cause - we will guide them to our paths." *(29:69)*

If there be a determined will to take to a path that leads to God's Grace, the wayfarer cannot go astray. Going astray betrays one of the two causes. Either vision is blurred or the goal is not definite and confirmed. As a responsible human being Allama Iqbal had tried to know his vocation. He sought after God's Grace. And God led him to the path of his duty. It was in March 1907, when he was in England that he made a declaration in a very important Ghazal of his in the following words:

میں ظلمتِ شب میں لے کے نکلوں گا اپنے درماندہ کارواں کو
شرر فشاں ہوگی آہ میری، نفس مرا شعلہ بار ہوگا
بانگ درا ۱۵۲

"I will take out my worn out Caravan in the pitch darkness of night. My sighs will emit sparks and my breath will produce flames (and thus will do away with darkness)."

As is obvious, it was an era of pitch darkness, encompassing despondency, prevailing slavery. Nations are built and attain sublimity on account of individuals whose achievements are grand. But it is obvious that nobody is born great. Greatness is not

bestowed on individuals or for that matter on nations for nothing. It is perpetual toil, hard work, steadfastness and conscious diligence that gradually imparts greatness to individuals. It is a prolonged process of graduation. It is a step by step movement towards high goals. One leaves behind much of one's self that is not great or cannot conform to the needs or is not commensurate with the next higher stage. In the words of Allama Iqbal:

> "We become by ceasing to be what we are. Life is a passage through a series of death." *(The Reconstruction P.56)*

And this "becoming", this self-realisation, is ceaseless, in the lives of determined individuals, with higher and higher goals to attain:

ہر لحظہ نیا طور، نئی برقِ تجلی
اللہ کرے مرحلۂ شوق نہ ہو طے!
ضرب کلیم ۱۳۹

> "Every day there should be a new Mount of Sinai and a new Light Divine. By the Grace of God, this fond Odyssey may never end."

Yet an individual who is really awake and who has not only "known" himself, rather has "chosen" himself acts steadfastly to achieve his cherished goal only through strong conviction. It is the strong conviction which is the pivotal point in one's being. Without conviction a personality cannot become centralised. A person can tame his savage instincts which, like fiery horses, want to have their own way, only with the educative whip of strong conviction. It is the strength of conviction which equips a man with a unified personality and makes him a man of character. He, thus, achieves a solid entity and identity.

For example, keep in view a certain person. To know if he is really a man of character, we have to bear in mind a certain situation. Then, we think, if that is the person and this the situation, what would be 'his reaction? Now, if that person is intimately known to us, the answer would be spontaneous. We would be sure about a certain reaction on the part of that person. Not only we but rather all those who know him would express the same opinion. It means the person concerned has a personality. He is an individual. He is a man of character. He is a living entity.

And where the answer is not sure, then it is doubtlessly obvious that the person concerned has no personality. He is not a responsible, reliable and genuine individual. He may exist as a person but he does not live as a true human being. In this respect he is a non-person.

A society is alive if its members are alive. And they are alive if they are nourished by vital purposes based on unflattering faith. Says Allama Iqbal.

زندگانے را بقا از مدعاست   کار دانش را درا از مدعاست
زندگی در جستجو پوشیدہ است   اصلِ او در آرزو پوشیدہ است
ای ز رازِ زندگی بیگانہ خیز   از شرابِ مقصدی مستانہ خیز
ماز تخلیقِ مقاصد زندہ ایم   از شعاعِ آرزو تابندہ ایم

اسرار و رموز ۲۱۔۱۹

Life holds on, on account of vital purposes and it is the vital purpose that serves as the caravan bell of life.

Life is veiled in quest. It is rooted in aspiration. Rise'O you who are unaware of the warmth of life. Rise; drunk with desire, rise like an exhi- larated person.

Your purpose should be higher than firmament, it should be beautiful, captivating, absorbing. We create objects and aims and live to achieve them. We are illumined by the rays of resolution.

There is a saying that life is not for pleasure, it is for achievement. This is a well-worded saying but lacks the crux. Is achievement sufficient in itself? It may be a personal achievement with no purpose to serve. An achievement may generate personal pleasure. But there must be a purpose behind the pleasurable achievement. Abstract achievement may brew boredom. Hence it is possible that he who has earned laurels may, with the passage of time, feel disgusted with his victories. Says Iqbal.

مقصدی از آسماں بالاتری   دل ربائے ' دلستانی   دل بری

اسرارورموز ۲۱

"The goal should be higher than the firmament.
It should be fascinating, captivating, absorbing."

It is the high purpose, the achievement of which makes men higher, far higher than others and their pleasure greater day by day. And it is a built-in faith that grants fidelity to a man. Drunk with desire, he faces all vicissitudes smilingly. He upholds the good and stands firmly against the evil. His aims are positive and meant for the good of humanity at large. His aims are not selfish and carnal. This is why his self transforms into an ideal and slowly evolves into an inspiring institution. Sometimes it is one person who stands for a nation.

Allama Iqbal enroute to England had stopped for a while in Delhi and had gone to the Mazar of Khawaja Nizam-ud-Din Aulia. There he recited a prayer which even now touches the hearts of

the readers. In that prayer a verse occurs:

مقام ہم سفروں سے ہو اس قدر آگے
کہ سمجھے منزلِ مقصود کارواں مجھ کو

بانگ درا ۱۰۶

"My station (goal) should be so far ahead of my co-farers that the caravan may deem me as their their destination."

Today there are thousands of people who crave for achieving what Allama Iqbal had achieved. For hundreds of scholars and men of letters Allama Iqbal has become an object of research, a reference and a preference in various modes of thought. Allama Iqbal's quest remained operative till his last breath. He went on thinking, reading, writing, teaching and preaching. The Quaid-e-Azam paid him high tributes by calling him his right-hand man, his sage and guide. His conscious life was a perpetual state of tension. But is tension productive for everybody? Is it felt purposefully by everybody? Obviously, tension is for those who confront it. The significance of tensions created by various challenges of life is explained by Allama Iqbal while writing to Professor R.A. Nicholson on the meaning of the self and his philosophy based on it.

"In man the centre of life becomes an *Ego* or Person. Personality is a state of tension and can continue only if that state is maintained. If the state of tension is not maintained relaxation will ensue. Since personality or the state of tension is the most valuable achievement of man; he should see that he does not revert to a state of relaxation. That which tends to maintain the state of tension tends to make us immortal. Thus the idea of personality gives us a standard of value, it settles the

problem of good and evil. That which fortifies personality is good, that which weakens it is bad. Art, religion and ethics must be judged from the stand-point of personality."

On account of perpetual tension Allama Iqbal fortified his personality and rose to such a lofty eminence. It was through an acute sense of responsibility towards his own self, towards society and towards God. A person has to act as his own critic. He has to appraise his actions and then judge whether he traversed the right path, made some progress in respect of knowledge, or whether he rendered some service to humanity or whether he found his determination to do good to others stronger than it was a day before. One has to take account of one's performance every day.

Allama Iqbal says:

نشاں یہی ہے زمانے میں زندہ قوموں کا
کہ صبح و شام بدلتی ہیں ان کی تقدیریں
ارمغانِ حجاز ۵۵

"The distinctive sign of soulful nations lies in the fact that their destinies change (for the better) every morning and evening."

A saying of the Holy Prophet (peace be on him) is:

مَنِ اسْتَوٰى يَوْمَاهُ فَهُوَ مَغْبُونٌ وَمَنْ كَانَ اَمْسَهُ خَيْرًا مِنْ يَّوْمِهِ فَهُوَ مَحْرُوْمٌ

"He whose two days are equal has been deceived and he whose yesterday was better than his today has earned deprivation."

If today and yesterday are equal, it means something has been lost. Today should have been better than yesterday. The share of today's progress has been forfeited. But if today be worse than yesterday, the loss would really be deplorable.

A society whose members are so wide awake as to make daily appraisal of their deeds to see whether they progressed, maintained status quo or regressed, is a society very much alive. Such a society has the right to be the master of its own destiny. It cannot be commanded by others. Rather such a society on account of its collective efficiency and calibre, extends its sway to other societies which are given to lethargy. Iqbal tells us:

صورتِ شمشیر ہے دستِ قضا میں وہ قوم
کرتی ہے جو ہر زماں اپنے عمل کا حساب
بال جبریل ۱۰۴

"Divine Decree has to enforce itself and its sword is the society (or nation) who is always taking account of its action."

Allama Iqbal's confidence in the ultimate victory of Islam never wavered. He believed and, especially after the World War-I and emergence of free Turkey under the command of Kemal Ataturk, that the tide had turned against the European Imperialist Powers. The tide, he saw, was surely turning in favour of the Muslims. He had been looking for the dawn of freedom and independence of the Muslims since March 1907, as alluded to in the beginning of this article.

We know that every person, does have, at times, fits of optimism. But fits are always afloat. Such a fitful person, off and on, returns to despondency which, in actual fact, becomes a dominant feature of his nature. Fits of hope are passing shadows

for an ordinary person, whereas Allama Iqbal's hopeful utterances were a message flavoured with a steadfast and unmitigating faith. In fact, there is a world of difference between being fitful and faithful. Allama Iqbal had no sword to wield. He had a mighty pen and he wielded his pen.

Allama Iqbal's pen rather was equal to a conquering army. He forewarned the Eastern nations, especially the Muslims that the West had no values to live by or to offer others. Europe, in his opinion, had become powerful on account of advanced technology and material affluence. No domination, according to him, could last long if not buttressed with values. A society, though apparently strong, is inwardly weak without morals. It can be characterised as a "delicate bough" on which "no nest can rest".

Iqbal says:

دیارِ مغرب کے رہنے والو! خدا کی بستی دکاں نہیں ہے
کھرا جسے تم سمجھ رہے ہو، وہ اب زرِ کم عیار ہو گا
تمہاری تہذیب اپنے خنجر سے آپ ہی خودکشی کرے گی
جو شاخِ نازک پہ آشیانہ بنے گا، ناپائیدار ہو گا
بانگ درا ۱۵۱

"O 'Men of the West' the 'God created world' is not a shop. What you take to be real is a counterfeit coin.

Your civilization will bring about its own death. As the next that is built on a delicate branch cannot last long."

This he had declared in 1907, when European imperialism was at its highest. We have seen he was true. His message was strengthened with foresight which had been illumined by his unflattering faith in the glorious destiny of Islam. Inspired by the

Holy Quran he was perfrectly confident that Islam had to prevail. Darkness had to vanish.

He was sure it was going to transpire like that. By now dozens of Asian and African countries have attained freedom from Imperialist authority. A few other, still unfortunate, are about to breathe freely. His country of birth i.e. Indian Subcontinent also saw her chains falling down. From that Subcontinent two thirds of her Muslims population achieved their own separate independent homeland — the glorious Pakistan. When the Pakistan Resolution was passed in March 1940, Quaid-e-Azam Muhammad Ali said to his Secretary, Syed Matloob-ul-Hassan:

> "Iqbal is no more amongst us, but had he been alive he would have been happy to know that we did exactly what he wanted us to do."

A splendid tribute paid by the Founder of Pakistan who was known for his straight-forwardness, fairplay, integrity and truthfulness.

ای بسا شاعر کہ بعد از مرگ زاد
چشم خود بربست و چشمِ ما کشاد

اسرار و رموز

> "How many poets are born after their death; They close their own eyes and open ours."

IQBAL DENIED HE WAS A POET

Sayyed Nazeer Niazi, in the biography of Allama Muhammad Iqbal has expressed his considered view that Iqbal was a born poet. Mr.Niazi maintains that Allama Iqbal, when still a school student, had begun to compose verses. It was something natural with him. It looked as if sentences flowing out of his mouth were regular and rhythmical. Continuing, Mr.Niazi relates that Iqbal's renowned teacher Maulana Sayyed Mir Hassan, to whom he was tremendously devoted, had a highly refined taste of poetry. He came to know that Iqbal composed verses. This made him happy and he encouraged his student to continue. Sayyed Mir Hassan had intuitively visualised that Iqbal's fame as a poet was to overwhelm the whole world. It did not mean that he encouraged every student to write poetry. Sayyed Nazir Niazi states that a certain classmate of Iqbal also made bold to approach Sayyed Mir Hassan and told him that he too was a poet, and if permitted he would recite some verses. At this the sage teacher who knew the boy's worth took up his stick, gave him sound beating and warned him never again to indulge in composing verses. But the appreciative teacher continued attending to Iqbal's verses, sugges-ting modifications and corrections where needed. As is obvious Sayyed Mir Hassan could very clearly distinguish between inborn talent for poetry and belaboured versification. Once Iqbal recited to the school audience in Sayyed Mir Hassan's presence. Thus in his early youth, Iqbal had become known as a poet. There was in Sialkot a society of poets (بزم مشاعرہ) and Iqbal began to take part in poetic symposiums held under the auspices of that society. Sayyed Mir Hassan continued to guide Iqbal in respect of poetical

embellishments, rhythmic niceties, rhapsody, graces of expression and its flaws. In short he, as a student at Sialkot, had learnt all about poetic art that he needed. Sayyed Mir Hassan, although he himself did not compose poetry, yet had keen inborn sense for the understanding of poetry and deep insight for appreciating poetic beauties. Iqbal admitted many a time that it was Sayyed Mir Hassan from whom he had learnt a lot about literary qualities. It was he who had cultivated and refined his poetic talent. Iqbal eulogised this aspect of his teacher, saying "what-ever Shahji (Mir Hassan) said was poetic." But the matter had not been left at that by Sayyed Mir Hassan relating to Allama Iqbal's upbringing as a poet. He looked around to find out some proper guide who himself should be a poet of high standing. He chose for him Mirza Dagh of Delhi, one of the most accomplished poets of that era. *(Dana-i-Raz.,* Iqbal Academy Lahore,1979,PP 76-78*)*

Mirza Dagh after some time wrote to Iqbal that he had attained sufficient mastery over the language as well as the art of poetry, therefore he did not feel he could improve upon his verses. This meant that Allama Iqbal's own inherent taste for poetry could very capably serve him as his mentor. Allama Iqbal by now had come to Lahore to continue his studies and had joined the Government College Lahore. In Lahore his poetry attracted the attention of all the literary figures and circles worth in the city. During that period, he wrote innumerable 'Ghazals' and a number of poems. His poetry, now began to appear in the pages of several newspapers, literary tracts and magazines. It was now being appreciated and esteemed not only in Lahore and the Punjab, but in other parts of India as well. 'Anjumani-Himayat-i-Islam' Lahore used to hold its annual meetings where the national and literary heros of those days came to deliver speeches, read discourses and recite poetry. This all was done for the good of India Muslims who had been left behind in almost all paths of

life; education, trade, services, politics etc. Allama Iqbal attended these sessions of the 'Anjuman.' By and by he began to recite his poems on those occasions. The first poem was 'Nala-i-Yatim' نالۂ یتیم in 1899. This Forum of the Anjuman enhanced his prestige as a poet, as a patriot and as a sympathiser of his community i.e. the Muslims of the Sub-continent. This sense of significance made him assess the value of poetry — was it worth while, especially what he wrote in the form of *'ghazals.'* He by now had started to feel his responsibility towards his country and particularly towards Muslims. In this regard his poem. "سید کی لوحِ تربت پر" The tombstone of Sir Sayyed, and "شاعر" The Poet in *Bang-i-Dara* can be referred to. The former contains many pieces of advice for the people. The last three verses are especially addressed to the poets. Allama Iqbal conveys his message through the Tombstone of Sir Sayyed's to his comrades i.e. his coterie of poets. Poets, here, are reminded that they have been given a mighty pen that can work wonders. They have been given brilliant minds and pure hearts. They as poets are direct disciplines of God, hence they should not compose anything which would undermine their prestige. It is their duty to wake up the members of their society with their miraculous verses. They, with the burning spirit of their poetry, should render all which is wrong into ashes.

As far as the poem captioned "The Poet" is concerned Allama Iqbal writes as under:

> "Society is like the body and the individuals are like different parts of it. Those engaged in industrial works are the hands and feet of the society. The administrative organisation is similar to the beautiful face of the same, while a poet who writes impressive and colourful verses is like the observing eye. Whatever part of

the body should ache, it is the eye that weeps. How sympathic is the eye, to the whole body."

This shows the extent of the responsibility of a poet towards his nation, society and the country.

When in Europe, Allama Iqbal composed a poem captioned "To Abdul Qadir" a 'Ghazal' (included in the collection *Bang-i-Dara*) which contained the message of hope for Muslims and was written in March,1907 as indicated by the poet himself. The poem begins thus:

"The horizon of the East has darkened. Let us with the flames of song give light to the people of the East.

As far as the 'ghazal' alluded to is concerned it was much expressive and direct. It's verses are like this:

"At last the silent tongue of *Hijaz* has announced to the ardent ear, the tiding that the covenant which had been given to the desert-dwellers is going to be renewed in strong terms."

"The lion who had emerged from the desert and had toppled the Roman Empire, is, as I am told by the angels, about to get up again (from his slumbers)."

"You the dwellers of the West, should know that the world of God Almighty is not a shop (of yours). Your imagined pure gold is about to lose its standard value (as fixed by you)."

"Your Civilisation will commit suicide with its own danger. A nest built on a frail bough cannot be durable."
"The caravan of feeble ants will take petal for a boat. And inspite of all blasts of waves, it shall cross the river."

> "I will take out my worn-out caravan in the pitch darkness of night. My sighs will emit sparks and my breath will produce flames. (and it will be light all around)"

Leaving aside the prophecies he made in this *'ghazal'* which, with the passage of time, were fulfilled to a considerable extent. The most important declaration was his determination to give a lead to the Muslims of the world. He was now bent upon employing his potentialities to bring Muslims out of the dark dungeons of slavery and guide them to sunny vistas of independence and glory. This was a gigantic decision. It gave him a totally new light. He now had to re-evaluate his performance, especially as a poet; a quality he was renowned for. Here he found that almost all the 'ghazals' he has been remote from realities of life, not embodying what the milieu demanded. After that he no longer displayed fondness for conventional poetry. Writing on August 29, 1908 i.e. not long after he returned from England, he stated:

> Sometimes I do compose some verses for the pleasure of others. During the last three years I have written poetry very rarely. And now the profession I am about to join, has no relation with poetry." *(Iqbal Nama, Vol.2, P.306)*

On July 7, 1911, he wrote in reply to a demand from Atiya Faizi in respect of a selection of his poetical works for publication.

> "Selection (of poetical works) for publication is for me a hard task. During the last five to six years, my poems have been of private nature and I understand that public has no right to read them. Some of them I have already destroyed lest some body should steal and publish them. Anyway I will see what can be done in

this regard. My respected and kind father has directed me to write a Mathnawi on the pattern of the Mathnawi written by Hazrat Bu-Ali Qalandar. I know the difficulties I have to face in the process of its completion. Anyway I have begun to write it." *(Iqbal Nama,* PP.148-49*)*

Some of the verses he wrote for that Mathnawi were later on included in *Asrar-i-Khudi* which he had started writing in 1910 (See Guftar-e-Iqbal). This clearly shows that what he had tried on the lines of Bu-Ali Qalandar's Mathnawi turned out to be *Asrar-i-Khudi* in the long run.

It indicates that he said goodbye to the old style of his poetry which consisted mainly of ghazals expressing stray thoughts relating mostly to love, beauty, the cup of wine, the cupbearer, the master of the wine-house, hopes and promises relating to meetings with the beloved and resulting frustration, the pangs of separation, deserts where the mad lovers roam about etc. These *ghazals* did contain, here and there some pieces of advice and moral lessons too. But mainly these dealt with what was generally not real, having nothing to do with the hard facts of life and especially what the times and circumstances demanded.

Allama Iqbal had by now, as a responsible and a gifted poet forsaken his former style of poetry. *Ghazals* which he had composed in the style of Dagh and Amir, now looked to him of no value. This is why he discarded them when he compiled *Bang-i-Dara* keeping only a few of them just to show the stages of development he had passed through.

He took to a new path. It was not a mere chance or an inadvertant action. It was his deliberate and well thought out decision. He previously, he was a poet with wandering thoughts,

but now he no longer was a poet of that type. Writing to Sayyed Sulaiman Nadvi, he explained:

> "In poetry, literature for the sake of literature has never been my aim. There is no time left to me to attend to the delicacies of art. The purpose is to revolutionise modes of thinking. That is all. Keeping this principle in view I try to express what I find useful. No wonder if the coming generations may not recognise me as a poet." *(Iqbal Nama,* Vol.I,P.108*)*

This letter had been written on October 10,1919. Allama Iqbal remained consistent in this regard and wrote to many people that truths pertaining to national welfare and Muslim Umma's morals were much dearer to his heart than expression of art. To bring about a revolution in the thinking of Muslims had become his sole purpose because they were living in slavery of the British. They were overwhelmed by Hindus in all fields of life. Morally they had become bankrupt. Religiously they were miserable because they had little knowledge of real Islam. They, according to Allama Iqbal, had fallen prey to rigid Mullas and greedy Sufis, who were misguiding the blind followers. Educationally, the Muslim community had been left far behind by other nations, not only in India, but all over the world.

Explaining again and again this stance of his in writing poetry, he tried to bring into bold relief the purposes he held so dear. For example on August 20, 1935 while writing to Sayyed Nadvi, he stressed the same point:

> "I have never known myself as a poet. Therefore I have no rival competitors and I do not recognise any as such. I have no interest in the art of poetry. Yes, I have some specific goals to achieve which I always keep before me. I took to poetry to explain these goals

with reference to the conditions and traditions obtaining in the country, otherwise

نہ بینی خیر ازاں مرد فرو دست کہ برمن تہمت شعر و سخن بست

زبور عجم ۸۶

"You will not find any good coming from that low-minded person who accuses me of writing poetry" (*Iqbal Nama*, Vol.I, P.195).

Here we are face to face with an intriguing scenario. A great poet refusing to be called a poet. The why of it is sufficiently manifest. As already stated, Allama Iqbal believed that he had to perform a major duty towards the society, the nation and then the humanity at large. A poet with a sense of responsibility and accountability to God is essentially different from the one who is just a poet. A poet with some definite message to impart to others is unlike the one who has no such message. A poet who finds purpose in life and follows some clear cut ideology is an entity separate from the one who is bereft of all such obligations. Allama Iqbal knew the difference. He knew perfectly well the distance between one sort of poetry and the other. For a poet it is the art of poetry which is the only requirement i.e. he composes poetry for the sake of poetry. For him poetic art is its own reward whereas for a poet with a purpose, a goal, an ideology and a message, makes use of poetic capability as a means to that end. Hence the difference, a poetry pure and simple confronting another which is a vehicle for the transmission of something beyond art. One sort of poetry pleases, the other one teaches. But one thing is still quite obvious that to make a poetry with a message impressive, is much more difficult than to write pleasing and plausible verses relating to Love, Beauty, Nature etc. Generally the verses carrying moral lessons do not attract that much of attention as is earned by a fascinating piece of poetic composition which touches the chords of hearts with the

key of sensual sentiments and emotions. Allama Iqbal changed over to a teacher-poet. His qualification is that he neither subordinated his poetry to his purpose nor did he do the opposite. Dr Yusuf Hussain Khan writes:

> "In the history of the world literature Allama Iqbal is amongst the very rare examples of a poet who left such a deep influence through his captivating songs; on a society so large as that of Indian Muslims. The cause is nothing but the fact that Allama Iqbal took those basic truths as subject matter of his poetry which go a long way in shaping the behaviour of societies and lead to the abode of welfare and happiness." *(Rooh-i-Iqbal,*1977, P. 15*).*

But this Allama Iqbal did artistically. Ethical, social and religious lessons he imparted, were clad in beautiful words that sang the meanings. To quote Dr Yusuf Hussain Khan again:

> "Usually the literature which aims at achieving some particular purpose is dry, tasteless and if artistically examined, of low degree. But Iqbal has put forward his subjects in such a delicately colourful style which attracts the heart and vision." *(Ibid P.15)*

People who were not accustomed to this type of poetry proclaimed it as something unpoetic because for them it were the style, the words and the beauty of expression which was the real thing. They thought that purposive subjects suited only to prose and not at all to poetry. The trends of poetry inherited by the contemporary poets of Allama Iqbal did not interpret hard facts of life around. In the words of Dr. M.D.Taseer;

> "The poetry repudiated by Allama Iqbal is characterised by him as idolisation and worship i.e. a poetry which in itself becomes the sole purpose, a poetry which is just old fashioned and traditional. It is a literature whose only aim is playing upon words wherein appreciation and applause consists in saying: "what a beautiful rhyme", "how attractive is the style", "how fascinating is the expression", "what a befitting idiom", "look at the purity of language" etc. Poetry that attracted this kind of appreciation was rejected by Allama Iqbal." *(Iqbal Ka Fikr-o-Fan,* compiled by Fazl-i-Haq,Lahore 1977, P. 88*).*

Here it was the parting of the ways. For Allama Iqbal poetry, like all other human capabilities was to be used for the good of man, for making life healthier and more beautiful. It was a divine gift and thus it was Light and Power. This gift from God, if put to wrong uses, could do unimaginable harm to the society of human beings for whose good this faculty had been inculcated in human nature. This leads us to believing that there are two camps in respect of Art. One the "art for art's sake" and other the "art for the sake of life". Allama Iqbal belonged to the second camp. After he returned from England, he took up his poetry very seriously. *Asrar-i-Khudi* was the first book epitomising the new look of Allama Iqbal upon poetry, its function and his own responsibility as a repository of this sacred treasure vested in him.

In his Foreward to *'Muraqqa-i-Chughtai,* Allama Iqbal made this view manifest unequivocally:

> "Unfortunately I am not competent enough to judge the technical side of painting, and refer the reader to Dr. Cousen's admirable Introduction in which he has analysed some of the more important forces that are

shaping Chughtai's artistic ideal. All that I can say is that I look upon Art as subservient to life and personality. I expressed this view as far back as 1914 in my *Asrar-i-Khudi* and twelve years later in the poems of the *Zabur-i-Ajam*. I have tried to picture the soul-movement of the ideal artist in warm Love reveals itself as a unity of Beauty and Power."

دلبری بی قاہری جادوگری است   دلبری با قاہری پیغمبری است
زبور عجم ۱۲۸

Continuing, Allama Iqbal takes a mighty step forward and declares;

"The inspiration of a single decadent, if his art can lure his fellows to his song or picture, may prove more ruinous to a people than whole battalions of an Attila or Changez. As the Prophet of Islam said of 'Imra-ul-Qais', the greatest poet of pre-Islamic Arabia."

اشعر الشعراء وقائدهم الی النار

"The best of poets and their guide to Hell"

As Allama Iqbal has himself referred to in the foregoing lines, it was *Asrar-i-Khudi*, his first book, which contained his ideas about the art of poetry.

شاعری زیں مثنوی مقصود نیست
بت پرستی بت گری مقصود نیست
اسرار ورموز ۱۵

"In this masnavi I am not aiming at the display of my poetic talent. My aim is neither idol-building nor idol-worship."

And while explaining the significance of a genuine poet, as he desires him to be, he says:

سینہ ی شاعر تجلی زارِ حُسن   خیزد از سینای او انوارِ حسن
از نگاہش خوب گردد خوب تر   فطرت از افسونِ او محبوب تر
از دمش بلبل نوا آموخت است   غازہ اش رخسارِ گل افروخت است
بحر و بر پوشیدہ در آب و گلش   صد جہانِ تازہ مضمر در دلش
در دماغش نادمیدہ لالہ ہا   ناشنیدہ نغمہ ہا ہم نالہ ہا
فکرِ او با ماہ و انجم ہم نشیں   زِشت را نا آشنا خوب آفریں
خضر و در ظلماتِ او آبِ حیات   زندہ تر از آبِ چشمش کائنات
کارواں ہا از درایش گام زن   در پے آوازِ نالیش گام زن
اہل عالم را صلا بر خوان کند   آتشِ خود را چوباد ارزاں کند

اسرار و رموز ۳۵-۳۶

"In the heart of a poet divine beauty manifests its lustre. Lights of beauty burst forth from his Sinai."

"His glance turns beauteous into more beauteous. Nature on account of his charms becomes more attractive."

"His breath has taught the nightingale to sing. His rouge has set the rose aglow."

"In his body are hidden the ocean and the earth. And his soul is the abode of innumerable new worlds."

"In his imagination there are tulips which have not yet budded and there are unheard of melodies as well as wailings."

"His thought is as high as the moon and the stars. He keeps aloof from all that is ugly, he creates beauty."

"He is like *Khizar* (guide), in his inner depths there lies the Spring of Life."

"It is his bell that keeps the caravan moving. The caravan follows his melodies."

"He invites the world to his dinner-table. He makes his burning fervour as cheaply available as air."

This briefly is Allama Iqbal's conception of a poet. He showered unbounded applause on him. He holds a poet in such a high esteem. God knows if any other poet has every eulogised poets in such brilliant terms and extolled so generously. How important is the existence of a poet for the good of humanity. The verses given above need no elucidation. They are self-explanatory. But we are aware of the fact that it is only one side of the coin. Allama Iqbal's balanced temperament and view of life could not let go the other side of the coin unexamined. So here we have what Allama Iqbal offers pertaining to poets who do not jealously guard and improve upon the luminous element of this divine grace. How much dangerous can an artist-poet prove to be for the society if he behaves irresponsibly and especially when he stoops to beastiality and rat race. A mentally ailing poet is far more devastating than the invading armies of the uncivilised hordes.

وای قومی کز اجل گیرد برات　　شاعرش وابوسد از ذوق حیات
خوش نماید زِشت را آئینہ اش　　در جگر صد نشتر از نوشینہ اش
بوسہ ی او تازگی از گل برد　　ذوقِ پرواز از دلِ بلبل بُرد
ست اعصاب تو از افیونِ او　　زندگانی قیمتِ مضمونِ او
می رباید ذوقِ رعنائی ز سرو　　جُرّہ شاہین از دمِ سردش تذرو
نغمہ ہایش از دلت دزدد ثبات　　مرگ را از سحر او دانی حیات

اسرار و رموز ۳۷

"Woe unto a nation who takes deed of death for life. This is nation whose poet has become wearied of the taste for life."

"His mirror displays ugly things as fair. His honey hurts the heart like arrows."

"His kiss deprives the rose of its fragrance.It takes away the urge to fly from the heart of the nightingale."

"Your nerves have been weakened by his opium. You pay with life for his subject-matter."

"He hi-jacks the elegance of the cypress tree. His deep cold sighs turn the falcon into a partridge."

"His songs steal away strength of your heart. You deem death as life on account of his magic."

It is crystal clear that Allama Iqbal held the faculty of poetry in high esteem. He knew that the positive aspect of poetry was of great use for strengthening a society as well as an individual. But alongwith it he was equally sure that a poet with an ailing spirit and a diseased brain could leave devastating effect on the society and the individual. The devastation could not be measured in terms of material loss or loss in honour only. A poetry portraying life as something to be shunned and death to be embraced was, on account of lyrical magic capable of inculcating a defeatist attitude in the surrounding human groups.

If poetry can do a lot of good as well as evil, it means poetry is a highly forceful skill vested in man. Every force can be used for doing good and creating good. Similarly every force can be put to wrong uses. That creates many sorts of trouble, turmoil and dismay. Allama Iqbal eulogised the skill of poetry as an endow-

ment from above. He wished he, in actual fact, could see poets as he visualised and depicted them. He himself, by and by, advanced towards the first coterie of poets whereas the overwhelming, rather almost the entire coterie of his contemporary poets belonged to the second category i.e. the decadents who created decay. Only two or three honourable exceptions to that general rule can be cited: Altaf Hussain Hali and Akbar Allahabadi,and Zafar Ali Khan. In other words, in the light of prevailing attitude of poetry and poets this forceful endowment meant a source of escape, defeat and death. This made Iqbal declare, he was not a poet and hence should not be called as such. If a poet epitomised all that was soul-dead and depressing, all that was irresponsible, he stood aloof from him. So he proclaimed he was not a poet. Apparently it is a paradox, but with reference to what Allama Iqbal stood for, the paradox is understandable. He was not a poet in the sense the poets were known to be. This is why he deploringly stated:

آشنای من زمن بیگانه رفت   از خمستانم تهی پیمانه رفت
من شکوه خسروی اورا دهم   تخت کسرئ زیر پای او نهم
او حدیث دلبری خواهد زمن   رنگ و آب شاعری خواهد زمین
کم نظر بے تابی جانم ندید   آشکارم دید و پنهانم ندید
حق رموز ملک و دین بر من کشود   نقش غیر از پرده چشم ربود
برگ گل رنگین ز مضمونِ من است   مصرع من قطره خونِ من است
تانه پنداری سخن دیوانگیست   در کمالِ ایں جنوں فرزانگیست
از هنر سرمایه دارم کرده اند   در دیارِ هند خوارم کرده اند
لاله و گل از نوایم بے نصیب   طائرم در گلستانِ خود غریب
پیام مشرق ۲۳

"Even he who was my friend did not know my reality hence he went away without having tasted of wine from my flagons."

"I offer him imperial majesty and want to place the throne of *Kisra* under his feet."

"He (on the contrary) demands from me the poetry pertaining to beauty and love. He wants from me decorated expressions (which are the hallmark) of poetry."

"He is weak-sighted, hence could not see the agitation in my soul. He saw my appearance and could not visualise what was within".

"God has made manifest to me the riddles of rule and religion. God removed all ungodly imprints from the curtains of my eyes."

"My verse is my blood. Hence my words make the rose-petal look more colourful."

"Poetry is not a part of sheer madness and ends there. Do not think so; madness when perfect, becomes wisdom."

"Lot of talent has been showered on me. But I have been born in India to be disgraced (because I have not been able to uplift the people here)."

"I am a singing bird, stranger ever in my own garden because the roses and tulips of this garden do not recognise me (and my worth)."

A man of faith and vision as Allama Iqbal was, he was placed among people who had lost all will to wake up from their slumber in which slavery and lack of faith in themselves had

nullified them. They, therefore, liked things conforming to their state of nonchalant lethargy. Allama Iqbal wished he could drag people out of the den of their deathless demise but they, as is naturally the behaviour of decaying societies, refused to be disturbed. They were comfortable in their longed for disgrace. Their plight had become their delight. Hence Iqbal complained he had been made to live among people who were bereft of all sense of honour as against those societies alive to the situation, striving hard to ameliorate their condition. This phenomenon upset him and at times he felt as if Providence had given him over to such people only to feel low. Yet, thoughts like this were just passing shadows of disquiet. Otherwise he never gave way. He had to perform his duty. It did not bother him whether he succeeded or went away unsuccessful. As a responsible human being and as an artist conscious of his accountability to God he went on disseminating his message till the last days of his life. He had foreseen something which others had not and could not. Therefore he protested in vehement terms if people thought of him as a conventional poet, like other ones who were just professionals and had no notion of their duty towards their people.

نگاہم انقلابی دیگری دید طلوعِ آفتابی دیگری دید
کشودم از رخِ معنی نقابی بدستِ ذرّہ دادم آفتابے
نہ پنداری کہ من بی بادہ مستم مثالِ شاعراں افسانہ بستم
نہ بینی خیر ازاں مردِ فرودست کہ بر من تہمتِ شعر و سخن بست
بکوی دلبران کاری ندارم دلِ زاری غمِ یاری ندارم
نہ خاکِ من غبارِ رہ گزاری نہ در خاکم دلِ بے اختیاری
بہ جبریلِ امیں ہم داستانم رقیب و قاصد و دربان ندانم
زبور عجم ۸۶

"My eyes visualised another revolution brewing up. I could see a new Sun about to rise."

"I uncovered the face of mystery (or hidden reality). I placed a sun in the hands of an atom."

"Do not imagine I am like poets who show off as intoxicated even without drinking and like them have woven fictitious stories."

"You will not find good coming from him who accuses me of writing poetry.

"I have nothing to do in the alley of a beloved. I do not have a heart broken by the beloved and am not aggrieved on account of that."

"My existence is not like the dust of a pathway. My earthen body has no restive heart in it (like that of an arrogant love addict)."

"My narration is what the arch Angel Jibril-e-Amin has been narrating. Therefore I in traditional sense have no co-sharer in love, no messenger and guardian at the house of the beloved."

Aziz Ahmad in this very context says:

"Nowadays discussion on art for life has assumed a lot of magnitude. This discussion came alongwith socialist impact on literature. But as far as Iqbal is concerned he had initiated it long before as an integral part of his general mode of thought. According to Iqbal life is out and out an expression. It seeks expression likewise in poetry and picture drawing. Thought without it is nothing but death. What is vehemently needed is that art

should help in the understanding of life. Not only, that, it should support its evolution. It should assist life in the process of its growth and the manner it assumes shapes. To interpret it in different terms we can say that life is the touch-stone on which the gold of literature is to be rubbed. *(Iqbal-Nai Tashkil,* Globe Publishers, Lahore, PP.145-46*)*

As has been referred to above, Allama Iqbal was a "progressivist" in respect of art much before the "progressivism" of the socialist impact had appeared in the subcontinent or even in Europe. His *Asrar-i-Khudi* had been published in 1915, but he had begun writing it since 1910, as mentioned in the foregoing pages. *Rumuz-i-Bekhudi* was being shaped during years 1915-1917 i.e. before the Socialist Revolution took place in Russia. For Iqbal literature was to be subservient to life. In his letter to Prof.Nicholson written on January 24, 1921, he explained his view point about life *vis a vis* Dickisons points raised pertaining to his ideas of force and hardness. He quotes Prof. Mackenzie:

"We need prophets as well as teachers, men like Carlyle or Ruskin or Tolstoy, who are able to add for us a new serenity to conscience or a new breath to duty, perhaps we want a new Christ. It has been well said that the prophet of our time must be a man of the world, and not merely a voice in the wilderness. For indeed the wilderness of the present is in the streets of our crowded cities, and in the midst of the incessant war by which we are trying to make our way upwards. It is here that the prophet must be.

"Or perhaps our chief want is rather for the poet of the new age than for its prophet or for one who should be

poet and prophet in one. Our poets of recent generations have taught us the love of nature, and enabled us to find in it the revelation of the Divine. We still look for one who shall show us with the same clearness the presence of the Divine in the human. We still need one who shall be fully and in all serious- ness what Heine playfully called himself "Ritter Von dem Heiliegen Geish", one who shall teach us to see the working out of highest ideals in the everyday life of world, and to find in devotion to the advancement of that life, not merely a sphere for an ascetic self-sacrifice, but a supreme object in the pursuit of which all thoughts, all passions, all delights may received their highest development and satis- faction." *(Thoughts and Reflections of Iqbal,*PP.95-96*)*

Prof. Mackenzie looks about in search of a poet who should do the job of a prophet, who should tell people to search within their own bosoms for knowing their own reality, which is a reflection of the Divine. That could teach man to realise his inborn faculties. Such a poet-prophet cum teacher in Mackenzie's view was essentially to be a man of the world and not an ascetic, cut away from the life in a society. These words of Mackenzie were certainly of Iqbal's liking. No person can grow into a useful individual of his society unless he gains experience pertaining to social problems by throwing himself into the turmoil of life's trials. A person is truthful only theoretically unless proved practically as such. And he cannot do it wihtout living in a society and without dealing with its people in different concerns. A person puts up with others if he lives in and with others. He is tolerant only when he tolerates vagaries of others with grace. He has a spirit of sacrifice but this spirit cannot be put into practice by a hermit who dwells in a cave. The spirit of sacrifice has to be demonstrated in a society. An individual can be accepted as a man

of integrity with reference to his deeds and dealings with other individuals or groups. Then and then only it transpires that that a particular person led a useful life, a life of truthfulness forbearance, tolerance, integrity and selflessness. A hermit cannot concretize morals, cannot set a good model for it. Morals deal with actions. Morals are not preserves of philosophy and hence are not kept at a respectable distance, high and dry, like philosophy itself.

Allama Iqbal was almost that poet - prophet who was desired by Mackenzie. He had variegated experiences of life in its so many aspects. His study of man was minute. His study of his own self was deep. He plunged into the waters of the sea of soul. He came out with hands full of pearls which he scattered among peoples near and far. The question is how many of Iqbal's predecessors among poets had tried to read "man" so minutely and then tried to bring about a healthy change in individuals as well as societies, convinced that it was his duty which he had to perform as a person endowed by Almighty Allah with acute understanding and highly refined poetic capabilities. Writing to Akbar Allahabadi on June 11, 1918 Allama Iqbal explains:

> "I believe that the literature of Muslims in all Muslim countries needs to be reformed. Pessimistic literature cannot live for ever. For a nation its literature must be optimistic and it is essential for the literature itself."

فطرتِ شاعر سراپا جستجو ست　　خالق و پروردگارِ آرزوست!
شاعر اندر سینۂ ملت چو دل　　ملّتی بی شاعری انبارِ گل!
سوز و مستی نقشبندِ عالمی است　　شاعری بی سوز و مستی ماتمی است!
شعر را مقصود اگر آدم گری است　　شاعری ہم وارثِ پیغمبری است!
جاوید نامہ ۴۵

"A poet by nature is always on the look out for something. He is the creator of hope, its sustainer as well." In a nation the place of a poet is like the heart in the breast. Without a poet a nation is like a mound of dust.

"Burning and rapture can design a new world. A poet bereft of burning and rapture is nothing but a funeral song."

"If poetry aims at reconstruction of man (turning man into a genuine man) then this too is an heir to prophethood."

There are many verses by Allama Iqbal carrying the same connotation. Here is a couplet.

میں شعر کے اسرار سے محرم نہیں لیکن ٭ یہ نکتہ ہے، تاریخِ امم جس کی ہے تفصیل
وہ شعر کہ پیغامِ حیاتِ ابدی ہے ٭ یا نغمہ جبریل ہے یا بانگِ سرافیل !
ضرب کلیم ۱۴۴

"I am not fully acquainted with the mysteries of poetry, yet (I may say) it is a subtle point of which the history of nations is the detail."

"Poetry carrying the message of eternal life is either the song of Jibrail i.e. the guidance and light from Above or the Trumpet of Esraphil i.e. it resurrects the dead."

This shows that poetry, when genuine, does two things. It guides and sustains. It enlivens and resurrects. It is a life giving force. It invigorates. It exuberates and resuscitates the dying forces of life and strengthens a society. But all this is the quality of a poetry which deserves praise and not the one which Iqbal

condemns. In an article captioned, "The literary opinions of the Holy Prophet (Pbuh) "Iqbal refers to Imraul Qais about whom the Holy Prophet (Pbuh) had stated that he was the best of poets and their guide to Hell. This opinion he held on account of the brilliance of Imraul Qais, his mastery over the expression, his creativity on the one side and his lasciviousness, rapacious and dipsomaniac subjects on the other. His poetic magic could enthrall those who heard or read his verses, thus it left unhealthy influence on minds, making it easy for the enthralled to go astray.

The second opinion of the Holy (Pbuh) as quoted by Iqbal was about a verse of Antra-ibn Shaddad, a poet of the Jahiliyya era, like Imra ul Qais. It is recorded that once the following verse of 'Antra was recited in the presence of the Holy Prophet

ولقد ابیت علی الطّوی و اظلّهٔ   حتّی انال به الکریم الماکل

"I worked very hard whole nights, without going to bed so that I may earn an honourable meal."

Allama Iqbal adds that the Holy Prophet (Pbuh) on hearing this verse of Antra was highly pleased. The only purpose of his prophethood was to make human lives graceful and turn the hardships and vicissitudes into something pleasant and natural. The Holy Prophet (Pbuh) wished to see the author of that verse. He had been hearing praises of poets but about none he had felt the urge to see him.

In the words of Allama Iqbal, the Holy Prophet (Pbuh) had bestowed such a unique honour on 'Antra because of one verse which depicted a life healthy and fresh as if life itself stood before us conversing. To earn ones legitimate living by dint of hard labour and to face the difficulties one has to, in this regard is a fact explained beautifully by 'Antra. The praise which the

Holy Prophet (Pbuh) bestowed on the verse, explains to us the principle that art is subservient to life and not its superior.

Every potentiality vested in the man by the Divine Grace and all force man is invested with, must be used entirely for the sole purpose of turning national life into a sunshine, invigorative, perfect, efficient and fulblooded. The value of every art is to be determined with reference to its enlivening and invigorating aspect. All objects that make us lethargic and asleep, oblivious of all that goes on around us, are messengers of decline and harbingers of death. This worn out cliche that perfection of art is it's own reward is a deceptive method invented only to deprive us of life force in a treacherous manner. In short the veritable intuitive truth of the Holy Prophet (Pbuh) by recognising the merits of Antra's verse has set down the principle of all principles; that every art should evolve to perfection and also the manner in which it should evolve. *(Maqalat-i-Iqbal,*PP. 187-190*)*

With this arch-principle in view and with firm belief in its authenticity, Allama Iqbal surveyed what was around him in the shape of poetry books and poets themselves. He felt fed up with all that. If that was all the poetry which almost every poet in his country was persistently writing and reciting then he himself, was certainly not prepared to be called a poet. Now, we are in a position to understand his stance. And perhaps he was right. He had nothing common with the conventional, professional and decadent poets who spread decay and dismay. He shunned to be one of them. He implores very humbly to the Holy Prophet in the following words:

بآں رازے کہ گفتم، پے نبردند   زشاخِ نخلِ من خرما نخوردند
من اے میرِ امم داد از تو خواہم   مرا یاراں غزل خوانے شمردند

ارمغانِ حجاز ۴۳

"Friends did not pay heed to the secret I disclosed to them. They did not pluck and eat dates from the branches of my tree."

"I seek justice from you, O! Lord of all nations. My friends count me among the professional poets of Ghazal."

Holy [illegible]

Iqbal's [illegible] that by the Divine Grace and [illegible] for the sake [illegible] creative, perfect, efficient and [illegible]. The value of every [illegible] is to be determined with reference to its enlivening and invigorating aspect. All [illegible] that make us lethargic and asleep, oblivious of all that goes on around us, are [illegible] of decline and harbingers of death. [illegible] cannot claim that perfection of art is [illegible] method invented only to deprive us of [illegible] force in a [illegible] manner. In short the veritable intuitive [illegible] of the Holy Prophet (Pbuh) by recognising the [illegible] verse has set down the principle of all principles, that every art should evolve to perfection and also the manner in which it should evolve. ([illegible] Iqbal, P. 187-190).

With this [illegible] principle in view and with firm belief in its authenticity, Allama Iqbal surveyed what was around him in the shape of poetry books and poets themselves. He felt fed up with all that. If that was all the poetry which almost every poet in his country was persistently writing and reciting then he himself, was certainly not prepared to be called a poet. Now, we are in a position to understand his stance. And perhaps he was right. He had nothing common with the conventional, professional and decadent poets who spread decay and dismay. He shunned to be one of them. He [illegible] very humbly to the Holy Prophet in the following words.

[illegible]

IQBAL ON MAN'S SEARCH OF SELF

Jacques Maritain states,

> "In the flesh and bones of man there exists a soul which is a spirit and which has a greater value than the whole physical universe. Dependent though he may be upon the slightest accident of mother, the human person exists by virtue of the existence of his soul, which dominates time and death. It is the spirit which is the root of personality. *(Education at the Cross roads,* Oxford University Press, 1947 - P 8*)*

Person is concrete, tangible, hence "sensible" personality abstract intangible hence for scientists it is "non- sense", person is matter personality is value. Values stand out of the ken of science. Person is body. Personality is spirit, bestowed on body by the soul. Person is one. Personality should also be one. But we observe generally, more than one personalities by one person. This shows that the great majority of human beings do not posses one integrated "Self". Self by its nature has to be one. If it is "so many" than it does not exist — Persons without self do exist. But they do not live as genuine human beings. A human being is a self and has to be one. This "oneness" comes to be only when soul is the master of a person's existence. Otherwise the result is otherwise. And the tragedy is that human beings try to person and go on doing so what is out there. They seldom try to know that is within them. But the question is does man know the outer world? Every mystery which is solved points a multitude of mysteries. Yet what is within is much more mysterious. Therefore who

partakes both the macrocesun and microseism is "his own greatest mystery" as is expressed by Licoln Barnett who continuing lays down;

> "He (man) does not understand the vast veiled universe into which he has been cast for the reason that he does not understand himself. He comprehends but little of his organic processes and even less of his unique capacity to perceive the world about him, to reason and to dream. Last of all does he understand his noblest and most mysterious faculty: the ability to transcend himself and perceive himself in the act of perception" — *(The universe and Dr Einstein*, A Mentor Book, 1954, P-127*)*

This ability to transcend himself enables him to perceive himself in the act of perception i.e. he can sit in judgement on his own self. This means he possesses something which he got from Above. It is that particle of Divine Light — Soul Man is neither soul nor body. Many is above both. He posses them. Here it is that we come face to face with the question, "who say" I, who say "My" Allama Iqbal put the some question and offers the answer as well

اگر گوئی کہ 'من' وہم گمان است   نمودش چون نمودِ این و آن است
بگوبامن کہ دارای گمان کیست ؟   یکی در خود نگرآں بے۔ نشان کیست ؟
جہاں پیدا و محتاجِ دلیلی!   نمی آید بفکرِ جبرئیلی
خودی پنہاں زحجّت لی نیاز است!   یکی اندیش ودریاب این چہ راز است!
خودی را حق بدان باطل مپندار   خودی را کشتِ لی حاصل مپندار
زبور عجم ۱۰۸

The translation of these verses is given by Allama Iqbal himself:

"If you say that the "I" is a mere illusion"
An appearance among other appearances
Then tell me who is the subject of this illusion".
Look within and discover;
The world is visible;
Not even the intellect of an angel can comprehend it;
The "I" is invisible and needs no proof;
Think awhile and seen thine own secret.
The "I" is Truth, it is no illusion.

Do not take it for a field without yield.

As expressed by Allama Iqbal the "I" is Truth. It does not belong to realm of "appearances". According to Lord Northbourne the I and my entails as follows:

"I am not anything that I can observe or feel or think about, since observation sensation and mentation imply a duality between myself and some object that is not myself. We commonly speak of "my body",or "my soul" as we speak of "my feelings" or "my hand" or "my dog".

I am however certainly nothing that I can be said to possess. We also commonly use phrases like "I said to myself" or "I am ashamed of myself", Then who or what is the "I" that says these things? It is not my body; it is not my soul. It cannot be the "myself" of which I am ashamed nor can it be said to be anything in particular other than these. What I ? — *(Religion in the Modern World,* Suhail Academy Lahore P-76*)*.

This is why Allama Iqbal had to say:

طلسم بود و عدم، جس کا نام ہے آدم — خدا کا راز ہے، قادر نہیں ہے جس پہ سخن
زمانہ صبح ازل سے رہا ہے محوِ سفر — مگر یہ اس کی تگ و دو سے ہو سکا نہ کہن!
اگر نہ ہو تجھے الجھن تو کھول کر کہہ دوں — وجودِ حضرتِ انساں نہ روح ہے، نہ بدن!
ضرب کلیم ۷۰

"This magic-play of being and nothingness called Adam is Gods' Secret, words can not explain it.

Since the dawn of eternity, time is on the move but all its forceful dashes could not render him archaic, (man has retained his vigour)."

If you are not purturbed I tell you in clear words that man is neither body nor soul.

It is clear that man is much more than his body and soul because he is in reality the master of his soul and body. And this is demonstrated by man's saying "my body", "my brain", "my heart", "my imagination" — "my soul". In reality he is not possessed by them. He possesses, them provided he realizes himself. Without realization his mastery over them remains dormant. His soul-potential lies inert. Man can become fully what he should be only when he is inwardly awake. This means when he gains the strength to trasccend the realm of sense-perception. In the words of Jacques Maritain,

> "It is this mystery of our nature which religious thought designates when it says that the person is the image of God " *(Education at the Crossroads.* P.8*)*

Allama Iqbal in his "Note on Niety solo" explains the expanse of man as under,

> "The slender "I" which appears so he capable of dissolution by the smallest of shocks appears to have future and can achieve permanence as an element in the constitution of the universe provided it adopts a certain mode of life. It has the quality of growth قَدْ اَفْلَحَ مَنْ زَكّٰهَا as well as the quality of corruption وَقَدْ خَابَ مَنْ دَسّٰهَا; it has the power to expand by absorbing the element of the universe of which he appears to be an insignificant part, it has also be the

power of absorbing the attributes of Gd تَخَلَّقُوا بِاَخْلَاقِ اللہِ and thus attain to vicegerency of God on earth. The various stages of his spiritual expansion are described in Asrar-i-Khudi as follows:

(1) اطاعت Complete surrender to the Law

(This is symbolised by the came)

(2) Self Control "ضبطِ نفس"

(3) Viceregency of God "نیابتِ الہیہ"

(*Thoughts and Reflections of Iqbal* S.A. Vahid Sh. M. Ashraf Lahore, 1973 P. 239

It is vividly obvious that Law here means the last revelation of Allah to the last Prophet which, is the complete and perfect code for the guidance of humanity for all ages to come. Allama Iqbal in the stage of "Self-control" clearly states that through following the "Shariat of Prophet Muhammad P(buh) a man can realize his true "self"—

Man according to the degree of self-consciousness begins to enjoy worshipping Allah. His soul which is his "reality" feels invigorated and enhanced through consensus remembrance of the Absolute, According to the Quran to worship is to attain nearness to God. I would boldly say that even to breathe in a state of consciousness — accepting life as a gift ofProvidence — is also worship. And then every breath elevates as Gods Grace. Says Wordsworth:

"And it is my faith that every flower enjoys the air it brealties."

Should man not enjoy the breath of life, an God's Grace?

Worship sprouting from love of Allah is a sure mode of self-affirmation and that self-affirmation becomes pronounced commensurate with the quantum of the absorption of Allah's attributes. In the words of Allama Iqbal:

"The ideal of Islamic mytacism is a stage beyond the stage of فنا i.e. بقا which from my point of view as the highest stage of self affirmation. When I say "be as hard as the dramond, "I do not mean as Neetzsche does calloumness or pitilessness. What I mean is the integration of the elements of the ego so that it may be able to obstruct the forces of destruction in its means towards personal immortability"*(Ibid—P 244)*

The "I" of man possesses the innate quality to soar to the "Supreme I" and in that alone its essence shows itself. It cannot be apprehended without that the answer to who says I, who says my" lies here. This is how Iqbal puts it:

خودی را از وجودِ حق وجودے   خودی را از نمودِ حق نمودے
نمی دانم کہ ایں تابندہ گوہر   کجا بودی اگر دریا نبودے

ارمغان حجاز ۹۸

"Self becomes on account of he Supreme Being,

"Self manifestation depends on the His manifestation, I do not know how could have this flittering jewel come to be without the sea".

According to CE Rolt,

"God is nearer to me (or rather in me) and yet I may be far from God because I may be far from my own true self" *(Forgotten Truth* P. 19)

And in this verse Allama Iqbal stress the same fact:

از ہمہ کس کنارہ گیر صحبتِ آشنا طلب　　ہم ز خدا خودی طلب ہم ز خودی خدا طلب

زبور عجم ٦٧

Professor Arberry renders it into English thus

"Far, far from every other go
With the one Friend upon the road,
Seek thou of God thyself to know,
And seek in selfhood for thy God.

Here Sheikh Saadi of Shiraz comes to my mind who wrote the following verses which are full of wisdom devotion and thankfulness to God

آب و باد و مہ و خورشید و فلک در کارند　　تا تو نانے بکف آری و بغفلت نہ خوری!

ہمہ از بہر تو سرگشتہ و فرمانبردار!!　　شرطِ انصاف نباشد کہ تو فرماں نبری!!

"Winds and waters moon sun and sky all are busy (at work for you) so that when you earn your bread you do not eat it in a state of forgetfulness (without being thankful to God the Greater and Sustainer. Everything is obedient to you and working for you. You go against your just vocation if you yourself be not obedient to God" (Who has made wind, water and other elements work for you).

As is expressly described in the Quran, everything in the universe, from a particle of dust to the biggest stars, sns and moons, seasons and weathers fruits and vegetable, trees and animals have been made subservient to Man. Man is not for the universe. It is the universe which is for man. Man is for God only. Man, moreover, as explained by the Quran has been created in best proportion and the bestsynthesis of elements. Besides, he

is endowed with highest and acutest the sense of discrimination. He is adorned with refined intellectual and intuitive faculties. And above all this, and inspite of all this man is not left to himself. Gods Grace reached him in the shape of Prophets who brought revealed guidance to their societies. Prophets were always the embodiments of God's commands and prohibitions. It was to teach man as to what it was good for him and what it was evil. Man, not being his own creator, could not know what he potentially was and had to be taught what could beneficial for him and what could do him harm. If inspite of all this, man did not try to gain and attain at his real' status as the vicegerent of God on earth, then it was he who was responsible. His going against God commands is tantamount to declaring war on his own true self. An unbelieving man is an incomplete man. Says Iqbal:

اس موج کے ماتم میں روتی ہے بھنور کی آنکھ
دریا سے اٹھی لیکن ساحل سے نہ ٹکرائی
بال جبریل ۱۲۵

"The eye of the whirlpool weeps over the fate of the current which rose from the bosom of the river but could not reach the shore"

IQBAL ACADEMY PAKISTAN